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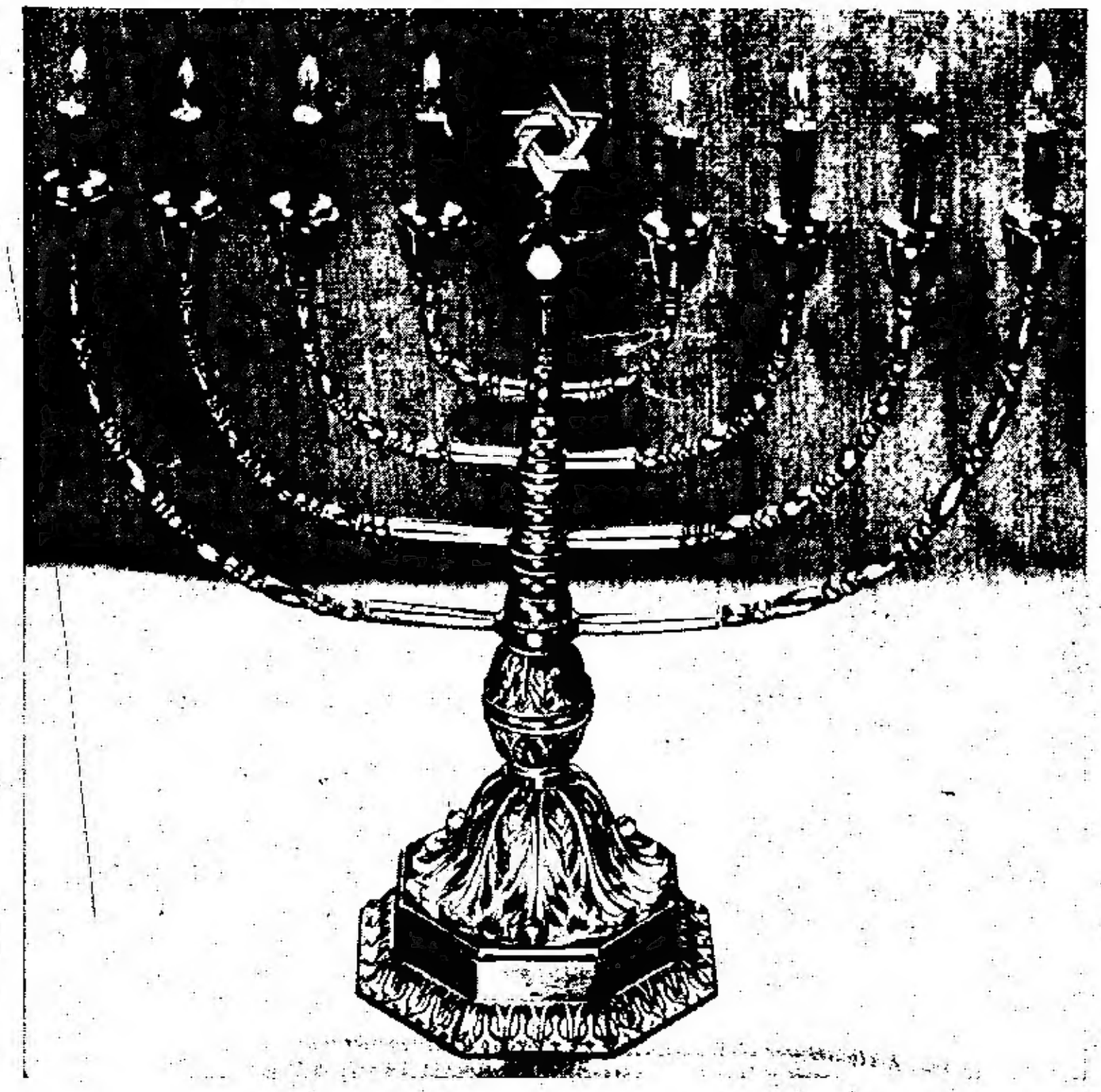
VOL. XLVIII GARDENVALE, QUEBEC, DECEMBER 17, 1965 No. 12



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The Canadian English-Jewish Weekly

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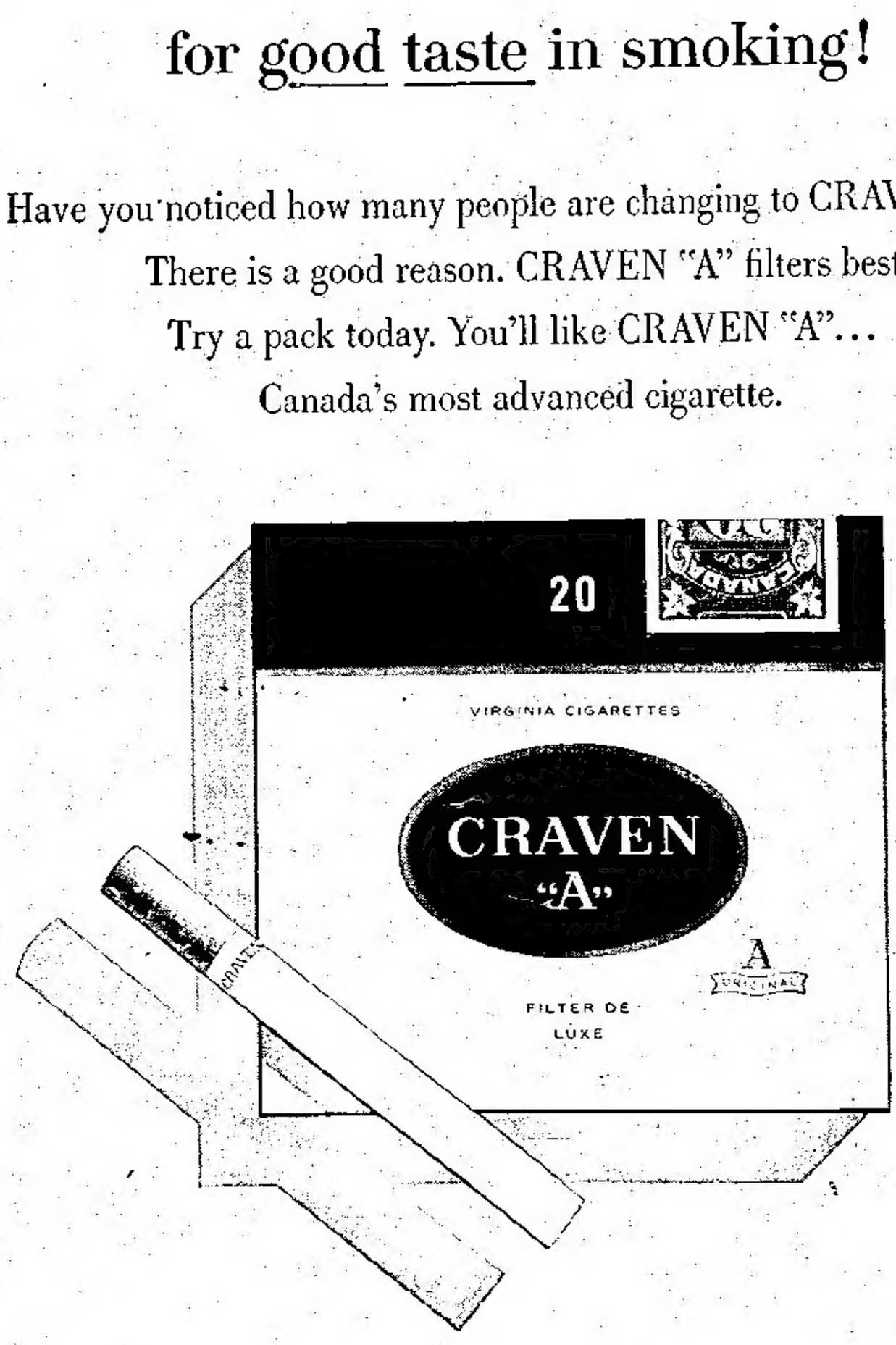

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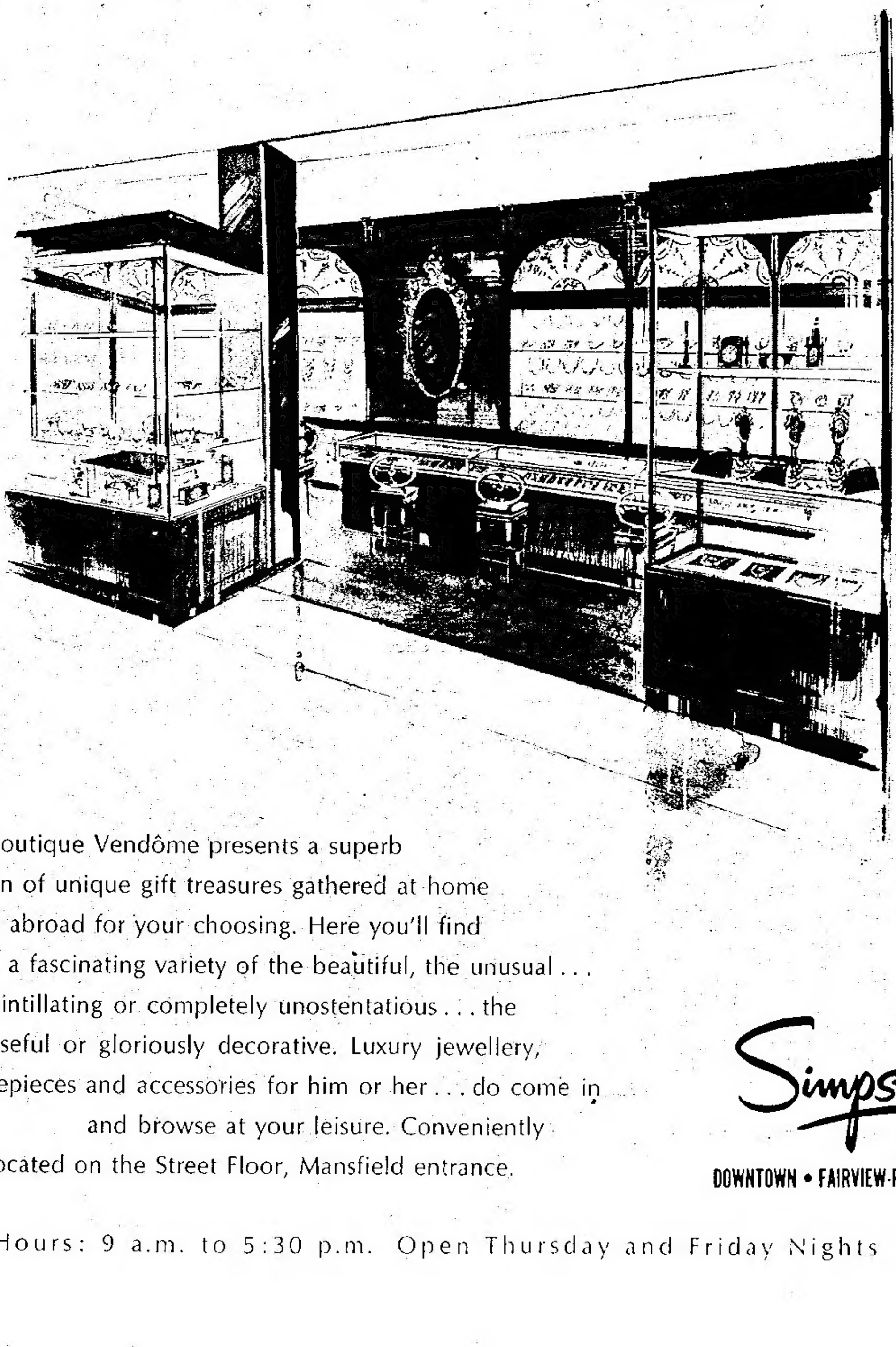

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What is the A. B. C. or Audit Bureau of Circulations, and what is its importance?

A. The A. B. C. is a voluntary association of major publishers, advertisers, national and local; and advertising agencies, working together to police circulation claims, and to translate them into facts.

Q. Why are circulation facts so important?

A. Circulation figures are the only honest basis on which print advertising is sold and purchased. Publishers base their prices for advertising on the amount of their circulation, and its quality. An advertiser buys circulation. A. B. C. circulation facts tell him the exact amount at any time.

Q. How does an advertiser know that this is really so?

A. A. B. C. publishers keep exact records of all circulation receipts for subscriptions and single copy sales. These can tell him, too, whether the circulation is sold without a premium, or with one, to induce payment; or whether the circulation is composed of membership in an organization; or whether it is sold on its merit alone. Was the subscription sold on a special rate? Was it paid by mail directly to the publisher, or to an agent? These are just some of the categories of subscription payments which are recorded.

Q. Why are some of these answers so important?

A. Sometimes these answers can tell an advertiser whether the subscriber needs to be coaxed into continuing, or starting. Are subscribers voluntarily buying the publication? Do they need a cut-rate or an added attraction to keep on?

Q. How are the figures checked?

A. The publisher checks his figures, and reports them twice a year to the head office of the A. B. C. These are audited once a year by travelling A. B. C. auditors, who check the names, the receipts, the printing invoices, the bank deposits, the paper used, the ink used, the postage receipts — all of these show the number of copies printed or mailed; and paid for. If an A.B.C. field auditor goes to work for a publication whose books he has audited within a year or so, there is an automatic re-audit by another auditor. An auditor does not audit the figures of any publication for more than two consecutive years.

Q. Does the A. B. C. allow past-due subscriptions?

A. The A. B. C. rules state that all subscriptions up for renewal must be paid within three months of the expiry date. The publisher must keep track of each one. These are considered paid, but not completely so, until paid in full, for the term to come.

Q. Are new subscriptions considered as paid?

A. Not until payment is received for the term in advance.

Q. What does this cost the publisher?

A. The publisher considers the membership as his investment to protect the investment of each advertiser. The publisher pays quarterly dues; the cost of the auditing done in his office, by the hour; and the cost of checking done further, at the A. B. C. head office. If further checking is needed, the publisher pays that cost, too. An auditor spends several days in the Canadian Jewish Review office each year.

Q. Are these the only costs?

A. The greatest cost to the publisher is to see that the records are kept in order and up to date. The Canadian Jewish Review addressograph plates are posted to show the date and method and amount of payment; and the date of the subscription, and the length of its term. A publication must carry on the address label all information that the auditor would need to guide him in checking. A publication which sells subscriptions on short-term, or with a premium, or in combination with other publications, for instance, will carry all that information and more, on the address label, coded in some way.

Q. What do A. B. C. reports and statements say about the Canadian Jewish Review?

A. They tell at a quick glance the provincial break-down; the amount sold in a period; that the Canadian Jewish Review never sells a subscription on a premium; never with a cut rate; never jointly with another publication; never as part of membership in an organization.

●

The Canadian Jewish Review is sold on its own merits, and always has been.
It has no affiliation with any organization.

●

A.B.C. reports and statements supply facts to advertisers.
These facts need to be known for advertising money to be spent wisely and honestly.

●

A. B. C. publications can never guarantee results. They do guarantee readership.

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The Canadian Jewish Review is in its 22nd year of supplying facts to advertisers, investing to protect investments.

The Canadian Jewish Review is still the only publication reaching the general Jewish community in Canada, which can provide audited, paid, A. B. C. circulation facts and figures for the protection of each advertiser.

CANADIAN JEWISH REVIEW

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CHANUKAH CELEBRATES THE VICTORY OF THE SPIRIT OF DEMOCRACY OVER ARISTOCRACY

Fifty-three years ago Louis D. Brandeis, the first American Jew to be appointed to the United States Supreme Court, and the man who is often referred to as the architect of President Franklin D. Roosevelt's New Deal, delivered an address in Boston, Massachusetts, entitled "The Victory Of The Spirit", in which he said in part:

"Hanukkah, the Feast of the Maccabees, celebrates a victory — not a military victory only, but a victory also of the spirit over things material. Not a victory only over external enemies — the Greeks; but a victory also over more dangerous internal enemies. A victory of the many over the ease-loving, safety-playing, privileged, powerful few, who in their pliancy would have betrayed the best interests of the people, a victory of democracy over aristocracy.

"As part of the eternal world-wide struggle for democracy, the struggle of the Maccabees is of eternal world-wide interest. It is a struggle of the Jews of today as well as of those of two thousand years ago. It is a struggle in which all Americans, non-Jews as well as Jews, should be vitally interested because they are vitally affected.

"The Maccabees' victory proved that the Jews — then already an old people — possessed the secret of eternal youth: the ability to rejuvenate itself through courage, hope, enthusiasm, devotion and self-sacrifice of the plain people. This will bring again a Jewish Renaissance."

Of all the millions of people who have come to North America as immigrants from far away places the Jews were the only ones with thousands of years of democratic teaching and belief behind them. Wherever they went, or were thrown, they kept alive a precious burden. They were the ones with the fullest understanding of the worth and meaning of citizenship based on the sanctity of the human personality.

Their passionate longing for the freedom which permits a man to grow to full stature as Jewish boys do here; their respect for the opportunity to repay their debt for the chance to contribute in equality; their yearning to be completely rooted here in a democratic partnership which allows each member to do his full share toward the final, full promulgation of true equality for all; their restless desire to progress, to build, to improve their surroundings and their astonishing speed in settling, all this is part of an uppermost dream of minds and hearts over thousands of years. The Irish historian, Lecky, called the Jewish gift to America "Hebraic mortar."

Liberty and freedom. Freedom and liberty. These conditions must mean more to the Jews than to any other people who don't know the experiences of persecution and oppression nor have even heard of them in close retrospective rehearsal. They speak to their fellow-citizens of every creed from the base of the Statue of Liberty in New York harbour through the words of welcome to immigrants by Emma Lazarus, an American poet; and from the Liberty Bell which first rang out in celebration of the signing of the Declaration of Independence by the Continental Congress, on July 4, 1776.

It now hangs in the Philadelphia State House (Independence Hall). It was brought from England in 1752, and recast in Philadelphia in April and June, 1753, the words: "Proclaim liberty throughout all the land unto all the inhabitants thereof", Leviticus XXV, 10, being then placed upon it.

Thus a Jewish contribution to the present had been made thousands of years before the Liberty Bell was brought to the wonderful mountains of North Carolina on one of its trips on railroad tracks. When it came the turn of second grade children from one school to view the Liberty Bell this writer was among them, the only Jewish child, bursting with excitement to get home with the latest news about Leviticus which had outranked even the Liberty Bell.

At West Point in a panel of great generals there is a picture of Judah Maccabee who outmaneuvered the Syrian mercenaries of King Antiochus in a celebrated surprise attack which proved him to be a great strategist. He had moved his ragged band into the mountains when the Syrians came to attack. Then suddenly he met them on the plains and won.

Judah was the son of Mattathias, the first leader of the Maccabean revolt, a priest, a man of integrity and an admirable senior citizen who, when the Syrian king marched into Jerusalem, defiled the Temple, and decreed that it should be a shrine to Zeus, and that any Jew would be put to death who observed the Jewish Law, said: "Whosoever is zealous of the Law and maintaineth the covenant let him follow me."

When the King's officers came to Modin, the home of the Maccabees, to try to persuade him to sacrifice upon the heathen altars and to accept a bribe of preferment and rich rewards, Mattathias said: "Though all the nations that are under the King's domain obey him and fall away every one from the religion of his fathers, we will not hearken to the King's words, to go from our religion either to the right hand or the left." Something to engrave on every Jewish heart.

The kingdom of Judea was tiny. Its people were plain. They were farmers. They were teachers. They were shepherds. They grew vineyards. They were simple men who liked peace. Their secret weapon in the war against mighty, burnished forces was their strength of conviction and the fact that for them death would be preferable to life in imitation of the Syrian hordes with their heathenish demands. Judah made these plain folks into warriors, guerrilla fighters, in the darkness, taught them to trap and terrify the Syrians who fought just for pay while the Jews fought for the life of their beliefs.

At first the Syrians were so certain that their side would win that they sent people to buy up Jews to sell as slaves. But, as all of a sudden the people had arisen against their enemy, all of a sudden Antiochus found it necessary to send out an army and a general against those Jews. Judah killed the officer and captured his sword. The Temple was cleaned up and rededicated at the first Chanukah.

Chanukah, which is spelled various ways in English, is a first rate miracle festival as well as the Feast of Lights. There was enough oil in a cruse which was found in the Temple to burn only one day but it lasted for eight days. That was a miracle. The strong were conquered by the weak. That was a miracle. The many were conquered by the few. That was a miracle. Tyranny and greed were conquered by justice and freedom. Judah had said to his followers: "They come against us in much pride and iniquity. We fight for our lives and our precepts." His men urgently prayed to God: "How shall we be able to stand together except Thou be our help?"

f.f.c.

THE CRISIS IN THE FAMILY

INAUGURAL ADDRESS DELIVERED AT RIDEAU HALL, THE OFFICIAL RESIDENCE OF THE GOVERNOR-GENERAL IN OTTAWA, AT THE OPENING OF THE FIRST CANADIAN CONFERENCE ON THE FAMILY

By His Excellency, General, The Right Honorable Georges P. Vanier, D.S.O., M.C., C.D., Governor-General of Canada

I know you will wish to open this Conference by a prayer to God, our common Father, to Him who has promised to inspire and to sustain all men of good faith, who try in their respective spheres to love and help their brothers. Is it not the profound meaning of this religious ceremony, of this common prayer, that reunites us in the presence of God, in the same thought, in the same humble and confiding invocation, in the same hope?

It is a great pleasure for me to greet all of you today, you who come from all corners of our vast country for three days of study and work. I thank you for having heeded our appeal.

Throughout the world the little community that is known as the family is passing through a series of crises resulting from certain profound changes in modern man's way of life. In the early history of mankind there were epochs in which the family, then the tribe, was the only organized element. From those days arose the villages, the cities, then the nations, and finally empires. As for culture and thought, there has been a religious epoch, a metaphysical epoch, and now, surely, we have reached the epoch of science and technology.

The structure of a civilization may change. From time to time the emphasis may be placed on different values, but one thing always remains immutable: the family, that is to say, the union of man and woman in the sacred bonds of marriage to ensure the survival of the human race. In each epoch this fundamental community has found its own way of developing in harmony with the elements of culture and civilization surrounding it. The need to found a family, the need of a man to love his wife and to be a father, the need of a woman to love her husband and to be a mother — these needs are stronger for most people than any urge to create works of art or to build a city.

Aristotle, in the wake of Plato, saw in this deep-seated wish for parenthood a participation in divine eternity.

The desire of a man and of a woman to leave behind them an image of themselves is based upon an instinct for immortality. There is in the human being a natural need to give life that is more profound than other needs. Human nature will always urge man and woman to found a home. It will always urge woman to become a loving and gentle mother. But however strong human nature may be, civilization and society can always, in varying degrees, exert an influence upon the human mentality of the day.

Civilization can develop without worrying about the family. It will even at times, for technical or economic reasons, act in a way which instead of helping nature in its sacred function of procreation, may tend to make man forget the nobility of this task and the indispensable conditions which should accompany it. A civilization can so insist upon certain aspects of the human being — upon its liberty for example — that even motherhood may appear not as a glory but as a fetter to woman.

It can put so much emphasis upon the harmonious and mysterious aspects of love that the need for faithfulness and constancy is forgotten. It can also so emphasize economic values and the necessity for human success in external things that man's capacity for emotion and so for all true friendship is weakened.

The transition from the religious and metaphysical ages to the age of science has unfortunately been effected so far not by addition but by replacement. In many ways science has been used not to emphasize but to weaken the essential truths of faith and metaphysics. Man is a being of creativeness as well as of faith and love, intelligence and reason. To fulfil himself, these functions must harmonize within his personality. Creativeness, science, technology — without moral reason, without justice, without friendship, above all without religion and loving faith in God — will tend to make of man a heartless automated thing. In its application for man's uses, science should be inspired by human and divine justice, the only guarantee of the integrity of what is inviolate and unique in mankind.

Our transition to the age of technology has not been effected without a certain amount of confusion. The little community so essential to life and to society has suffered some rather trying shocks. The amazing development of economics and material civilization has brought a crisis upon the family. It is time for men with serious responsibilities in society to take stock together of the problems facing us. The future is in our hands. It is up to us to direct the course of our civilization that it may remain really and truly human, that is to say: favourable to all that is essentially human.

The prodigious development of science and technology should teach us that man is not merely destined to know the universe but to transform it so that it can ultimately become an instrument for the unification of all humanity. This modern age is also one of huge industrial and commercial cities which exercise an irresistible attraction upon the mass of people, upon the multitude of those engaged in manual tasks. The modern city, with all its administrative complexities and economic demands, gives rise necessarily to a new crisis in our culture — in humanism and, more particularly, in the family and in religion.

My wife and I have often spoken of our fears and hopes in this regard. We have talked of our fears because we have been impressed by the tendency to forget that the union of man with woman carries noble and great responsibilities that are fundamentally sacred, and that the raising of children depends upon the devotion of their parents. We have not been without hope, however, because we are confident that Canadians in facing up to the problems that exist will be able to work together in building a society that is more aware of truly human values, and so, more respectful of family ties.

From this hope came the idea of the Conference. Friends whom we approached responded beyond our fondest expectations. They heard our appeal. They have worked hard and long. The fruits of their labours are manifest today. To them, to all who — like you — have given of their time and resources so that this Conference might take place, my wife and I express our heartfelt thanks.

This idea has germinated and blossomed through the visible aid of Divine Providence and through the untiring efforts of you and of others who have made themselves the instruments of God.

I need hardly tell you the importance of your task. Amongst you are experts who specialize in every field concerning the family. Many of you are doing what you might call "field work". Others are specialists in the ways of learning and theory. Together you will survey the present state of the Canadian family. You will investigate honestly and realistically those factors which, in our society, tend to be either a danger to the family or a strength.

It is for us to prepare the future, not a future which would be a poor copy of the past but a new one fit for new requirements. We can do it. Without bemoaning the past, we can and we must direct our efforts in such a way that the family continues in the future to hold its unique place in society with its human values and ideals. It is for us to prepare for our children and grand-children a civilization more propitious to the spiritual development of man.

Seeing you gathered here today I have the impression that one of the objectives of the Conference has already been reached. For months past men and women of a variety of creeds and cultures have been working efficiently together. It is a wonderful example of unity, a great hope for the future.

Many of the observations I make to you today are those of a man who has had the experience of living in a number of countries, of conversing with many people, and above all has had the joy of living happily with the wife and children that the Lord has given to him. It is not as a philosopher but as the father of a family that I speak to you.

There is an ancient tradition recorded about a thousand years before our era, and undoubtedly told by generation to generation since the earliest times of remotest antiquity. It tells of woman as the sole friend of man and as his equal: his own bones, his own flesh and blood. According to it, Eve is the wife and companion. She is the equal of man and his friend. And these two persons, in their love and their unity, are the image of God.

This first and oldest view changed over the ages so that womankind was frequently considered as inferior to man. Even Aristotle, one of the greatest thinkers ever to concern himself with human relations, could not conceive of a perfect friendship between men and women; there were too many inequalities between them. The role of women in society was reduced to nothing more than maternity. Man, on the other hand, could by his speculative intelligence delve into divine things. But in Israel during Aristotle's time maternity played a more important role because of the association of race with faith in God. From the Jewish people, from a Jewish woman, Christ was born.

The Jewish people felt what Aristotle did not: that the woman is not only the mother of children but the unique friend and confidante of man. This view was first recorded by Plutarch and St. Paul.

The ancients used to say that a

friend is one's other self. Two friends are one soul in two bodies. This need to love and to be loved is profoundly real. In friendship new strength is given and a new sense of security received. But, for friendship to be true, it should be based on a promise. The impetus of love must be established and stabilized in what one might call a deep and irrevocable decision of fidelity.

The need to procreate is related to love and friendship, founded upon a promise. It is a natural mystery. The conception of the child and so the existence of future generations is in effect associated – or should be associated – with true friendship and love, that is with the union of two human beings who, transcending egoism, seek only each other's good.

In creating the universe in love God intended that the very existence of human beings should find its purpose in love. From the highest relationship between human beings on earth, from that which permits us most to resemble the Almighty, namely: love and friendship, comes the very existence of future generations. Thus we see the richness of human love. It is not introverted. It is above all not a desire to take. It is not merely happiness between two people. It is fecundity.

Through children, the manifestation and fruits of such a union, it is the giving of one's self to the universe and to humanity, and particularly to God, the author of life and creation. Conjugal love manifests itself in children who are part of man and woman. So far as the world is concerned, the children are their work, testimony of their reciprocal devotion and love.

One should ask whether the family does in fact always play the fundamental role for which it has been equipped by nature and the grace of God in the early education of children.

Are parents always conscious of their duties and as thoughtful as they might be of their infants? Through negligence, or lack of effort, and sometimes even under some special pretext of health, do they not sometimes sacrifice the moral welfare of the child to their own comfort or to his purely physical well-being? Has not psychoanalysis emphasized more than ever before that the little child needs above all to be loved, that is to say, to find serene, understanding and generous people who allow themselves to be loved and to love?

The question is whether present living and working conditions and above all the mental outlook of parents are favourable or harmful to their first essential duty as parents?

Even the smallest, simplest flower needs cultivation. The soil must be nourishing. Water and an appropriate temperature are required. What is true in the vegetable and animal kingdoms is even more true in the human kingdom. Just as it took humanity thousands of years to acquire culture, so every human being grows slowly. This growth is not merely an infallible and instinctive upsurge of life, some sort of will-power that draws its strength from itself. Such a view of nature is not in keeping with biological fact. A flower must be nourished. It is the sun's light which somehow draws out the flowers. Certainly there is an instinctive growth, but there is also this call or attraction of light, as also there is the rainfall which provides the seed with necessary nourishment and enables it to grow.

To be well-balanced, most human beings need a loving mother who helps in the development of deep affections, and a judicious and kindly father who helps in the acquisition of self-discipline. A child needs to imitate both the mother's devotion and unselfishness and the father's prudence and wisdom.

I know that psychologists agree that for a child really to have the qualities of truth, goodness, and generosity, for him to be unselfish, for him to put justice and truth above comfort, pleasure or ambition, the parents by their example must inspire imitation. The child

(Continued on Page Sixty-Four)

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CHANUKKAH DEFINES PEACE FOR ALL MANKIND AS THE GOAL OF SOCIETY

By Rabbi H. Leonard Poller, of Temple Beth Sholom, of Montreal

Chanukkah is becoming a pampered holiday. Giving in to every kind of whim and demand leads to pampering. Children who become pampered are usually considered "spoiled kids". They are not the most pleasant lot. A Jewish holiday cannot afford to be in that kind of existence. It has to be corrected. If it is allowed to stay that way its worthwhileness disappears and its contribution to all people is withdrawn.

It is startling to realize how fast Chanukkah got to be pampered. Only a short while ago it was the "step-child" of the family of Jewish observances. Studies have produced evidence to show that at the turn of the century, only the few liturgical paragraphs concerning Mattathias and his sons' activities in the days of the Hasmoneans were read in the prayer services and comparatively few of the general Jewish community kindled Chanukkah lights in their homes. General apathy towards the holiday filled the centers of Jewish life then. It just didn't matter too much. Beyond the "dreidel" games and the quiet home festivity with the easy to eat and hard to digest "latkes", Chanukkah hardly got a notice.

For that matter, the whole winter seasonal structure was different then. Creeping commercialism hadn't taken giant steps, for marketing experts, packaging geniuses, product purveyors hadn't come onto the scene. The mass media was largely of a single dimension. Advertising in newspapers plus the normal store front decorations, occasional street lights with some unadorned symbol of the Christmas season on them, and uncomplicated home decorations, hinted that this was a special time of the year for the community. Commercial enterprises struggled to make their proclamations and sell their wares to the potential buyers of gifts who might be inclined to use them in the course of their religious festivities.

The Jewish community followed the trend of the general society. As commercialism increased, communications proliferated and added new dimensions to their tentacles, so holiday observances took new emphases. Things took precedence over ideas and gifts became the order of the day. If other holiday observances were done in short religious order, the Chanukkah pattern followed suit. If the secular acceleration rate was extended, so, too, the lights of Chanukkah became shimmering and glittering because of the distracting reflections of tinsel decorations strewn all over.

The secular proportions eventually outdid the religious content and it became apparent to all that something serious had to be done. The Christian Church knew that about Christmas. To observe it with meaning, the Church spent endless amounts of energy, effort and money to put the religious element back into Christmas. Secularism was decried. The commercialism toned down and the message of their religious idealism heightened.

The Jewish community did the same thing about Chanukkah. "It is to be a religious holiday, not a commercial excuse for a secular observance", it said. Furthermore, Chanukkah can in no way be considered the Jewish "Christmas". The messages of the two observances are essentially different and entirely out of proportion in importance within the separate faiths and religious heritages. Christmas is the special holiday of the Christian community. "We have our own proper course to follow and let it be directed accordingly", said Jewish religious leaders.

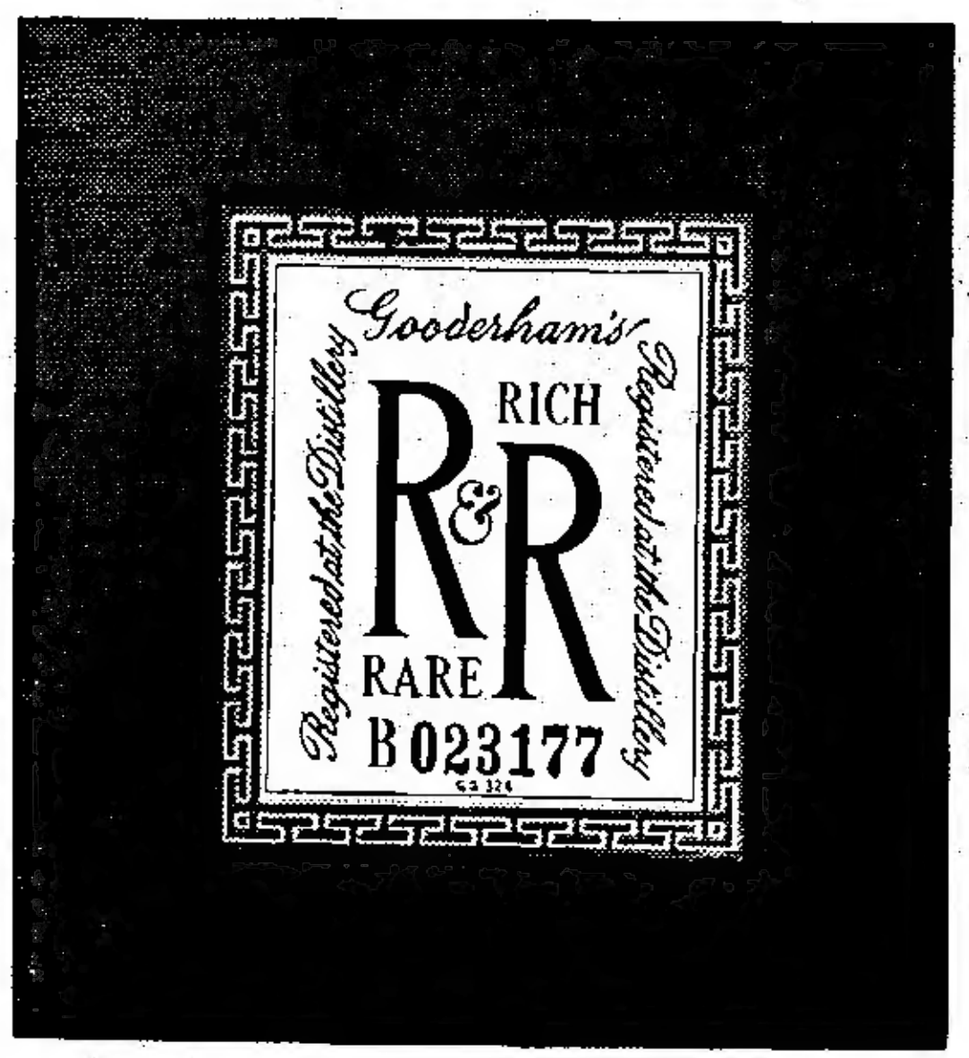
Surely, both holidays speak of "peace on earth and good-will towards men". But if you would ask either tradition during the regular course of the year whether it held "peace on earth and good-will towards men" as an ideal, neither would have any difficulty finding that ideal at the very core of its religious instructions. Therefore, it was in order at any time of the year, not just during this festival season.

Proper observance of any holiday will always be a challenge. Idolatry makes its inroads into areas where spiritual values are held. Its pull is magnetic and people fall into its tempting grasp all too easily. Idolatry has to be decidedly challenged. You can't just sit back and think it will go away by itself. In order for it to be eradicated, active effort has to be exerted.

One of the easiest ways for idolatry to make inroads is to allow tampering with spiritual values, and pampering, the observance. And that's where the concern about Chanukkah comes in today. Commercialism and ceremonial competition push us to give in to all kinds of frills and thrills about Chanukkah which have little or no place in it.

Sure, folks go through the proper motions and rituals of candle-lighting, gift-giving, song-singing, latke-eating, etc., and generally making a big "do" about it. But, if you ask where Chanukkah's strengths lie, very few penetrate the facade which now surrounds the Festival. Now, the pleasures of a festival's joys don't have to be derided. They are an integral part of the overall composite of Chanukkah. Our tradition teaches us to rejoice in our festivals. But that doesn't exclude the obligation for understanding and appreciation of its serious moments and message. Discipline in life is not a burden but a blessing. Holiday observance disciplines are in the same league. Our holidays reflect our way of life.

Chanukkah is becoming so pampered a holiday that the discipline which should be exercised in it is being ignored. While we are over-



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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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indulging ourselves in all the pleasures and luxuries which surround us in our over-abundant world of things, the still small voice of a simple observance of a minor holiday is stifled by the big noises of a screaming world. Chanukkah is pampered when gifts are indiscriminately showered on everyone without regard. Whereas, Chanukkah "gelt" (money) was once spent to help unfortunate folks who couldn't afford to buy Chanukkah lights, there is no longer the giving to the needy, only exchanging presents with people who really don't need them or hardly appreciate them in the context of the holiday.

Chanukkah is pampered when even an uncomplicated ritual which heightens responsibility in freedom is altogether ignored, and the light of liberty for all is extinguished by the huff and puff of undisciplined merriment which carries on undisturbed.

Chanukkah is pampered when the demand for religious and cultural integrity and diversity is squelched by ready submission to conformity's seducing hand, and the Jew becomes like everybody else who doesn't want to have anything particularly or spiritually unique to offer to the world.

Chanukkah still has a vital message to give to the world in terms of its spiritual content. It calls each individual to the duty of ensuring liberty for all through democratic action: It commands the integrity of the Jew in his responsibility as co-partner with God for making the world a better place in which to live! It bespeaks hope for the few who are called upon to overpower the evil force of the many! Chanukkah defines peace for all mankind as the goal of society and would have us adopt the motto of Zechariah in this pursuit, "Not by might nor by power, but by My spirit, saith the Lord of Hosts."

Chanukkah doesn't have to be pampered. Its discipline is good. It needs proper exercise. Use it wisely and it will serve its worth to you and the world in which we live.

IN 1966

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WHAT IS CHANUKKAH? A TYPICAL JEWISH HOLIDAY

By Rabbi D. A. Baylinson, of London, England, in the Liberal Jewish Monthly

What is Chanukkah? A question asked in a 'Brains Trust' by an interested non-Jew? By a small child in the Religion School? No! The question is asked, of all places, in the Talmud! And if the Rabbis were confused in their day . . . to use their own terminology: *Kal v'chomer*, how much the more so, may we be in our own day.

What is Chanukkah? Ask the Book of Maccabees. Why, it is nothing more than a second Sukkot . . . complete with the Lulav and the Hallel . . . eight days of rejoicing over the victory . . . and comparing the wandering of the children of Israel in the desert with the wandering of the displaced Jews in the mountains during the Maccabean struggle. It is a festival of thanksgiving for God's providence.

What is Chanukkah? The answer of the *Gemara*, where the question is asked, concerns itself with the story of the 'miracle'. Here we find that which is more familiar to us . . . and which seems to have taken precedence over all others. And we are commanded to recreate that miracle in our homes, each year, by the kindling of the Menorah. The discussion that is most intriguing is: do you publicize the miracle by beginning with one light and graduating to eight, according to the number of days, or begin with eight and diminish to one according to the amount of oil left in the lamp?

What is Chanukkah? Ask a child and he will delight in telling you about the game of the *dreidle*, passed through many cultures. Chanukkah is the four letters on the Chanukkah top symbolizing *Nes Gadol Haya Sham*, a great miracle happened there. It is the games that are played. And since there must be some delicacy associated with the festival, Chanukkah is also the *latke* . . . cheese or potato according to taste and tradition.

What is Chanukkah? If you ask the American child, it is a major festival that in the larger cities receives almost as much publicity as the Christmas holiday. In the schools there is a Chanukkah play or concert side by side with the Christmas celebration. In the stores there is a window or counter display devoted to Chanukkah. There is the greeting card, special Chanukkah wrapping paper and decoration to be purchased. And 'Rock of Ages' may be incongruously heard amidst the familiar carols of the season. In the home there are bright decorations, often a Menorah for each member of the family, and gifts exchanged each night.

What is Chanukkah? In Israel it is celebrated without thought of competition with another festival, without self-consciousness, and with close and personal association of the new liberators with the old.

What is Chanukkah? It is all of this. It is a typical Jewish festival. One that has grown through the ages, taking with it customs and ceremony, ritual and tradition from many cultures . . . and converting it all into a festival of specific Jewish warmth and meaning. Jews of all lands have added their own 'local colour'. But what remains is universal and eternal . . . and flows through all types of celebration . . . the words of God through His prophet: "Not by might, nor by power, but by My spirit."

The fact that the Jewish festival of Chanukkah and the Christian festival of Christmas usually occur within close proximity of one another often gives rise to a great deal of confusion. Chanukkah is *not* the Jewish Christmas, nor is Christmas the Christian Chanukkah, although both may have had their origin in the pagan Saturnalia at the winter solstice.

Chanukkah is significant to the Jew because it commemorates the successful effort of a minority to observe its religion without having to conform to the thought and practice of a numerically superior majority. Such 'non-conformity' applies equally to Christianity as it did to Hellenism. To observe Chanukkah on one day, therefore, and Christmas on the next would appear to contradict the basic message of Chanukkah.

Equally erroneous is the claim often made by Orthodox Jewish apologists that Chanukkah illustrates how the Maccabees were prepared to lay down their lives for the observances of the laws of Kashrut, the Sabbath, etc. In fact, we know how they were ready to violate the Sabbath in order to defend the principle of self-determination and the right of individuals to follow their own conscience in matters of religion without interference from some despotic authority.

No society can call itself truly civilised unless the rights of minorities are recognised. In such a society there is no need for any group to be coerced into following the pattern of the majority, nor is it desirable that the minority group should voluntarily ape the majority. In a civilised country a Christian tries to be a good Christian, following the tenets and practices of his religion, just as a Jew tries to be a good Jew, following the tenets and practices of his religion.

The Rev. Paul Oestreicher reminds us that a Christian who indulges in Jew-hatred is not being a true Christian, and we might well

(Continued on Page Sixty-Eight)

ENJOYMENT FOR ALL
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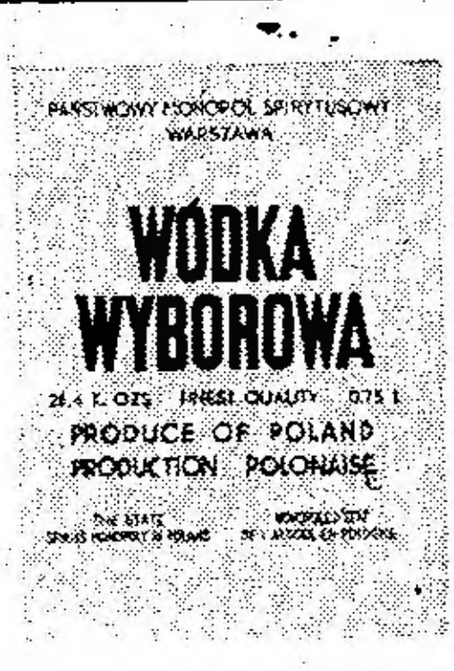

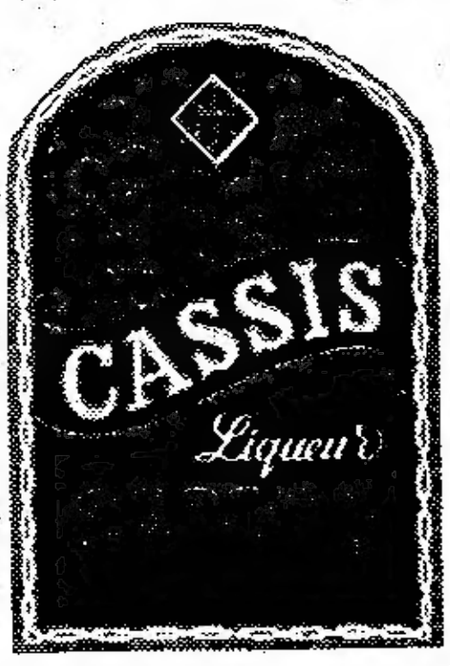

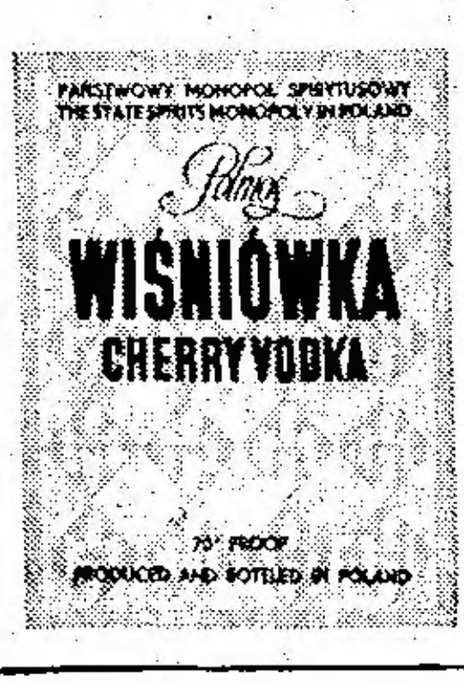

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THE TWO CANDLES

By Georgette Benzakein, in Jewish Affairs

We were living in Egypt at that time, in Cairo. I was one of seven children, and I grew amidst a quarrelsome, noisy family.

At the age of sixteen I contracted typhoid fever. For five months my family sat at my bedside and we all stopped arguing for the time being, in order to fight together that terrible disease.

When I recovered from my illness, mother decided to take me to Old Cairo quarters, to light a candle in one of those prehistoric synagogues, as a gesture of thanksgiving to the Almighty who spared her daughter's life. Mother is gifted with that powerful intelligence which comes from a just, kind heart.

Although we kept a kosher home, and celebrated all Jewish festivities *a la lettre*, I wouldn't say that my mother is strictly orthodox.

Her outlook is too universal and broad to belong fervently to one creed. "Love the Jews, Christians, and Muslims", she used to tell us, and when my eldest brother, who was very religious told her once, "Buy from that green grocer, he is Jewish," she replied, "Every one has the right to live on this earth."

She used to go to Shul (Synagogue) on Rosh Hashana and on Yom Kippur. Oh yes. But I often heard her say on those days: "I am going to Shul to chat a bit with my neighbours and see the women's hats and dresses." We were a big family and she was too busy at home, to go to Fashion Shows, cocktail parties, and things like that, where she could have had the opportunity of admiring smart women.

During the Service at Rosh Hashana, she never failed when the Machzorim were being circulated, to have a few words with God who had not yet sent four good Jewish husbands to her four good daughters. What was He waiting for?

At that time, she never asked God to introduce three lovely girls to her three sons, as father was dead and my brothers had to support the family and protect their sisters from all possible and impossible evils, and in fact they did their job well. Too well. They did it admirably, sacrificing their personal pleasures and life to give us girls, security, shelter, and love. Yes. Those were our Jewish customs in Egypt, and most brothers there followed that same pattern of life with that "Christian" patience and Jewish dignity which characterised our men.

We were not by any means comfortable, and without a dowry, serious, plain girls could not possibly attract suitors, but my brothers managed to borrow some money and we each had a dowry of three hundred pounds, when the Almighty, tired of mother's yearly naggings provided us each with a good Jewish husband. It was only when the fourth daughter got married that my eldest brother looked for a wife for himself.

Mother's system of handling our financial budget is worth mentioning. She never gave us pocket money. When we all eventually worked, we all gave her our earnings, which she put into a sweet tin in the first drawer of her chest of drawers, and when one of us needed a piastre or two, we just helped ourselves.

We used to argue at home about everything under the sun, as we were constantly eager to improve ourselves and one another, but never did we have any discussion over money, except to say, "No. My suit is still new, you buy yourself a coat this month."

Yes. That's how we grew and lived and that's how the years passed, before they scattered us all over the world, leaving us with unbreakable bonds.

Having given you a glimpse of our life in Egypt, I shall now start my story which deals with our visit to Old Cairo. . . . The day was a Sunday. We hired a carriage with two horses. Before we stepped into the carriage, we discussed the price with the driver.

"How much?" "For you, Madam, nothing at all, not even a piastre." "How much?" "We'll discuss that on our way back." "How much?" "If you insist then it's 15 shillings." "15 shillings? Are you mad? 10 shillings would take us to Alexandria. Who do you think we are? Foreigners? Six shillings." "Six shillings only? Maalesh, ya setti, as you say, come along."

We took along with us, my sister Rachel and my brother Elie to refresh their pale complexions a bit. It was a beautiful morning. The air was peaceful and lovely. The sun rays, gentle. Nature was busy spring cleaning and painting every garden, every flower. Colourful mischievous birds improvised special tunes for us as we passed them. We smiled at their immature melodies. Other birds in other trees also whistled unknown songs of youthful joy and hopefulness.

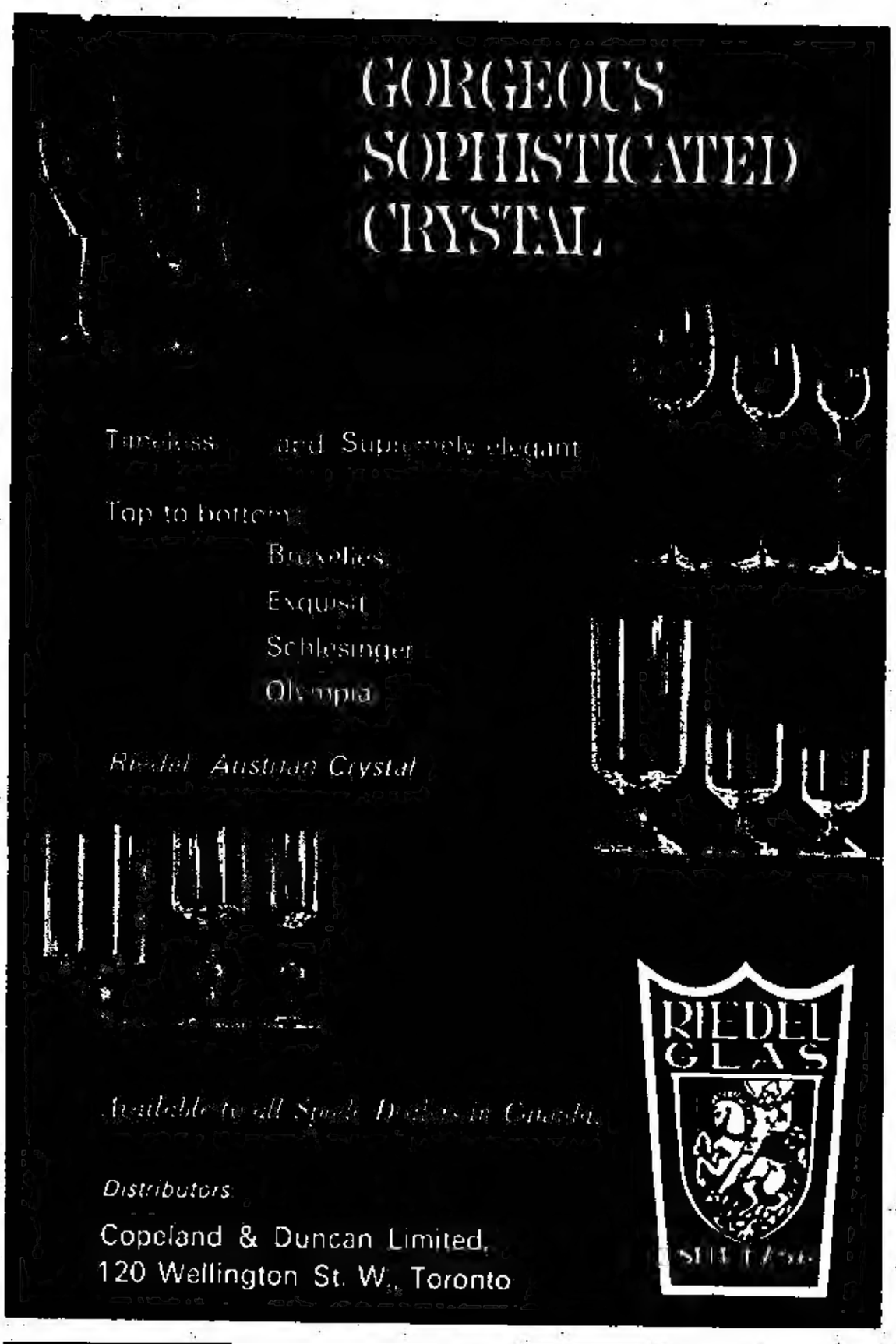
That particular day, seeing that we were going on a religious mission, mother was more Jewish than universal. She told us en route, that she would stop her account with Mahmoud Hussein, who had the cheek to sell her white cheese with worms, that same week and she would buy all her groceries at "Cohen and daughter" from now on.

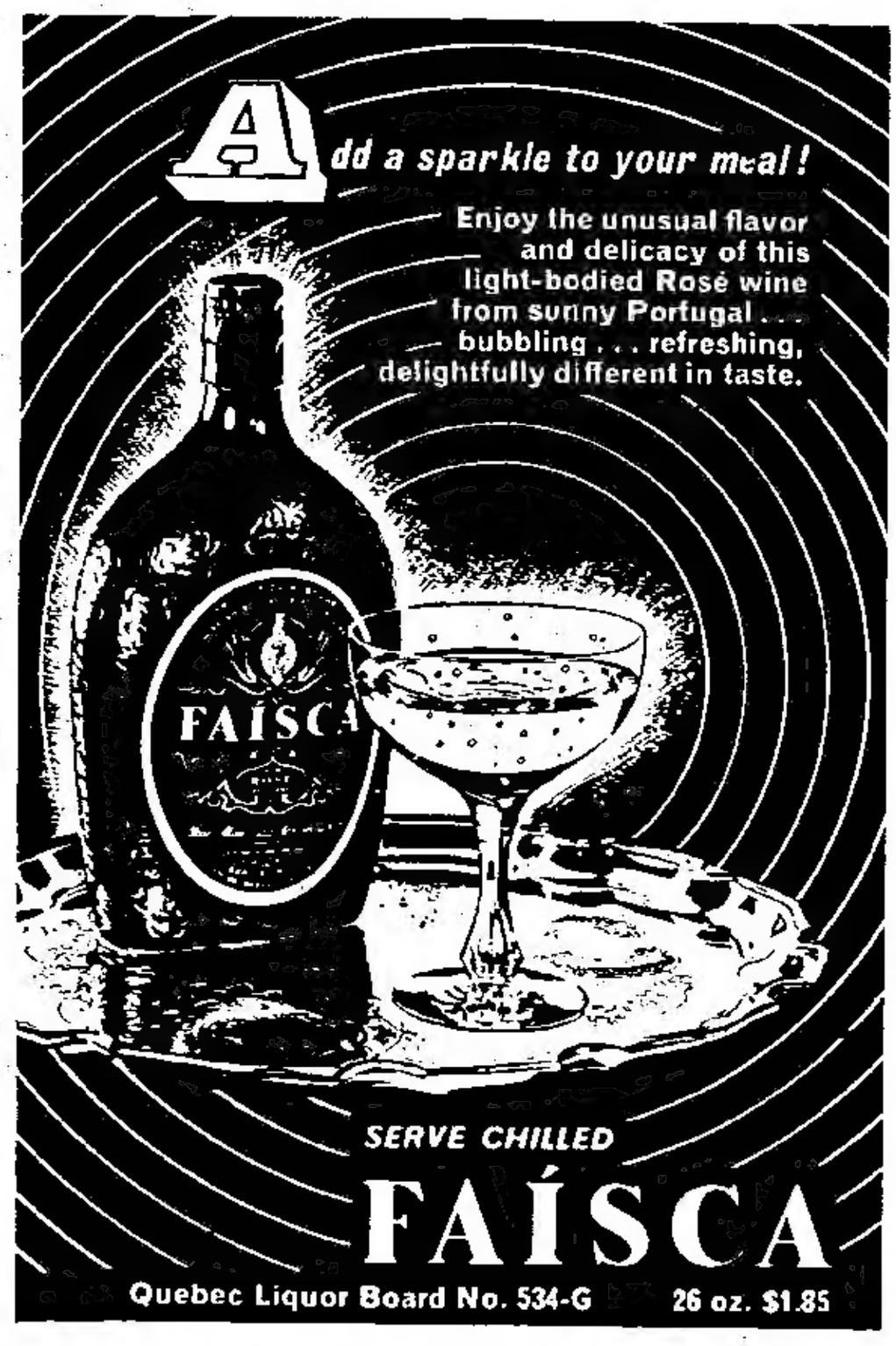
After two hours of slow advanced cantering we arrived at Old Cairo. Tortuous, narrow streets, bounded by irregular ugly blocks of dilapidated flats tightened our hearts. An uneasy feeling of sanctity emanating from those musty historical buildings invaded us.

The driver suddenly stopped: "It's here", he said, pointing to a synagogue in a basement.

Loud chants of prayers filled us with emotion. From the level ground window we could see well dressed rabbis singing and swinging earnestly. Mother wiped a tear with the back of her hand. I too wanted to cry. Religious singing always moves and depresses me. It reminds me of death rather than life.

(Continued on Page Eighty-Eight)

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NOTED ENGLISH SCHOLAR, NOW OF ISRAEL, CELEBRATED HISTORIAN, CHOSEN EDITOR OF NEW ENCYCLOPAEDIA JUDAICA

By—Shimon Ben Halevi

"It will be from "A" to "Z," from "aleph" to "tav", the most comprehensive work of Jewish scholarship ever produced in our more than five thousand year history."

Dr. Cecil Roth, distinguished scholar, Oxford Don, one of the world's most noted Jewish historians, was discussing the new Encyclopaedia Judaica, of which he is chief editor. He spoke with a deep conviction, sometimes masked in part by his English reserve, as he outlined plans for bringing together in fifteen volumes the totality of Jewish knowledge and scholarship, the history and philosophy of the Judaic heritage, the saga of the creative continuity of the Jewish people that has survived Hamans and Hitlers, ghettos and pogroms, to produce an Einstein and a Maimonides, a Buber and a Herzl.

From early morning until the mantle of darkness cloaks Jerusalem and into the late night, this tall, thin, bespectacled scholar and writer labors over his editorial chores that in a few short years, with the collaboration of nearly one hundred associate editors and four hundred and fifty distinguished contributors, the greater part of whom are equally divided between American and Israeli scholars, will produce an encyclopaedia of six thousand pages, nine million words.

"We have a past, and a present," Dr. Roth said. "Our distant past was well recorded in the wonderful old Jewish Encyclopaedia published around 1900. Think of the changes that have come with the twentieth century, the founding of the State of Israel, the annihilation of the central European Jewish community, the emergence of American Jewry at the largest and most influential Jewish group in the history of the world."

Dr. Roth arose, walked over to his book shelves, fondly picked up a volume of the old encyclopaedia. "I grew up on this Encyclopaedia. I first looked at the pictures, then graduated to the articles. I would have been anything but a Jewish historian, if I hadn't been weaned on that great Encyclopaedia. I owe it my career, my life, and most certainly most of my Jewish consciousness."

Dr. Roth feels he has an obligation to posterity; a debt to the past. That's why he so eagerly accepted the post of editor-in-chief of the new Encyclopaedia Judaica. "No single cultural project," he says, "possesses the values for Jewish survival inherent in a great encyclopaedia that will readily make available the basic facts of Judaism, its scholarship and history, its ethics and philosophy, its beauty and its faith.

"That is why the man behind the Encyclopaedia is Dr. Nahum Goldmann, the president of both the World Zionist Organization and the World Jewish Congress, one of the greatest Jewish activists of our time, but a man of culture and scholarship, a man who, too, was nurtured on an encyclopaedia, an encyclopaedia destroyed by Hitler."

Dr. Roth explained, although it may not be well known, that Dr. Goldmann during the period, 1926 to 1933, was editorial director of an encyclopaedia prepared in the German language under the editorship of the renowned historian and philosopher, Dr. Jakob Klatzkin. Ten volumes were published in German; two in Hebrew; progress had been made in the preparation of an English edition. But the Nazis put an end to that encyclopaedia; the few sets that still exist are collector's items.

"The new Encyclopaedia Judaica," Dr. Roth said, "will be the fulfillment of that youthful dream of Dr. Goldmann; my own humble efforts to pay a debt to the scholars who preceded me. We have assembled a magnificent group of about five hundred scholars as editors and contributors; as chairmen of our editorial boards, we have Professor Benzion Dinur, of the Hebrew University in Jerusalem, and Professor Alexander Altmann, of Brandeis University in the United States. And heading our editorial council is one of the world's greatest archaeol-

ogists, Professor William F. Albright, of Johns Hopkins University.

"And as honorary chairman of our international committee, we have Ambassador Arthur J. Goldberg, Permanent U.S. Representative to the United Nations; and as president of our Encyclopaedia Judaica Research Foundation, the sponsor of the new Encyclopaedia, we have Mr. Jim Novy, a distinguished layman, a personal friend and intimate of President Lyndon B. Johnson."

Dr. Roth paused as he reflected on the Encyclopaedia he is editing. "It will begin with A for America. It will be the story of Los Angeles, the third largest Jewish community in the world. It will tell the story of New York. The last encyclopaedia recorded one million Jews in New York. Now there are three million."

Then, with tongue in cheek: "Think of that, three million Jews. They speak English, while not quite literally true, they do speak English."

It will be as he described it, in a broad sense, an "American-oriented" encyclopaedia. It will tell the story of the Jews who came out of the "shtetl" (town), who are today "part and parcel of the great American community."

"I can't start thinking of the American Jews who have contributed to the political scene, of those who have obtained high distinction. This list is long. One thinks of Salk, Sabin, Justices Brandeis, Cardozo, Frankfurter, and Goldberg; pianists like Horowitz and Rubinstein; Bernard Baruch, Louis Strauss, Admiral Rickover, the elder Morgenthau, the younger Morgenthau. I think of your brilliant Leonard Bernstein, the composer Schoenberg."

He took his glasses off. "Jewish creativity," he mused. "Wondrous." He rattled off the names of the artists, Chagall, Modigliani. "Few there are that knew that Modigliani was Jewish."

He returned to American Jewish contributions. "What prodigious effort theirs was. The Joint Distribution Committee, and one thinks of your late, gifted Herbert Lehman, the United Jewish Appeal, the Jewish Agency, Bnai Brith, the American Jewish Committee, ORT; the role of the Zionist movement in your country in making Israel possible; the names of your Zionist leaders, Dr. Goldmann, Rabbi Abba Hillel Silver, Louis Lipsky, Emanuel Neumann, Rose Halprin, the host of others that I can mention."

Equally important for Dr. Roth is the Jewish scholarship of the last fifty years: the annihilation of six million Jews by Hitler's Nazi regime; the establishment of Israel as a nation; the emergence of the English-speaking Jew.

Pointing to the old Funk and Wagnalls set in his book-lined study, he remarked: "And when that was published, we had had no Jewish Prime Minister anywhere. No professing Jew had occupied a really high political place in any country. Since then there have been many."

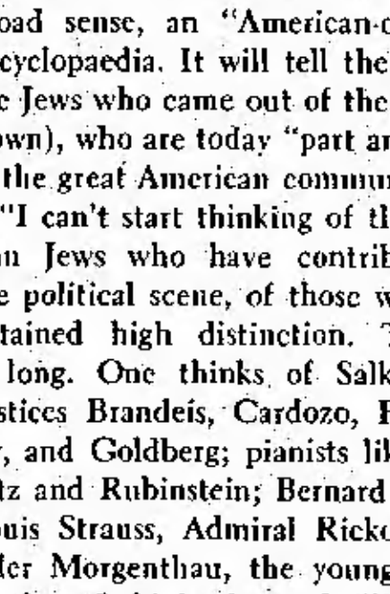
With a rush of words, almost like the mastery of a Chopin Etude by a top-flight pianist, Dr. Roth raced: "We have a new scene today: David Ben-Gurion, Levi Eshkol; the statesman and scientist that was Chaim Weizmann; the old Encyclopaedia was centered on Central European Jewry and one thinks of how Jews the world over, particularly in your America, have contributed since 1900."

"And then: Think of Pissarro, the impressionist, wonderful painter. He deserves his place in art history. And is it known that he was a Jew, born in the West Indies? He is only one of the many great Jews who have emerged on the world scene in our century.

"The Jewish artists, Chagall and Jacob Epstein, Modigliani and Zorach, Lipchitz and Mane-Katz, Soutine and Ben Shahn, will give us some of our finest, certainly the most beautiful, pages of our new Encyclopaedia. The museums of the world, the great private collections, are making available to us the right to reproduce the work of these great artists; and color photography and the technical skill of modern printing will enable us to produce four-color plates to make it a treasure in Jewish art."

"The publication of a new comprehensive and reliable reference work on Jews and Judaism has become a matter of practical, urgent necessity. Its nine million words, its eight thousand pages, and its fifteen volumes will tell the story of our people on the highest, scholarly, scientific standards. But it will be presented in a form and style acceptable and understandable by all. It is being designed not only to serve the scholars and their particular fields, but to meet the needs of numerous thousands of interested laymen as well. It will be modern, but always respectful of tradition.

"Our Encyclopaedia will sum up the cultural life of a generation, a tremendous generation. It will meet a great need if successful and I am confident that it will be successful."



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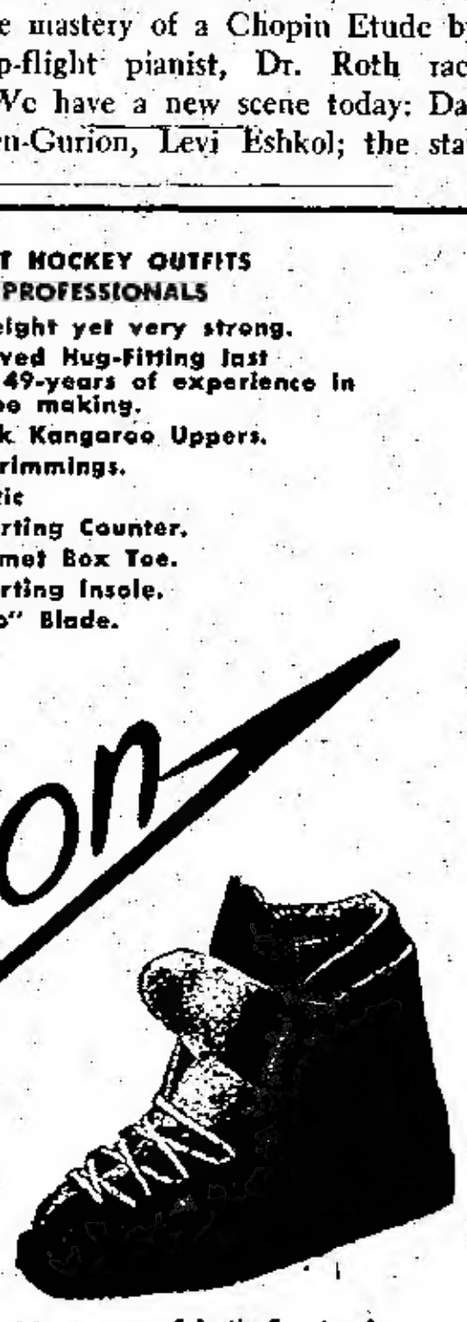

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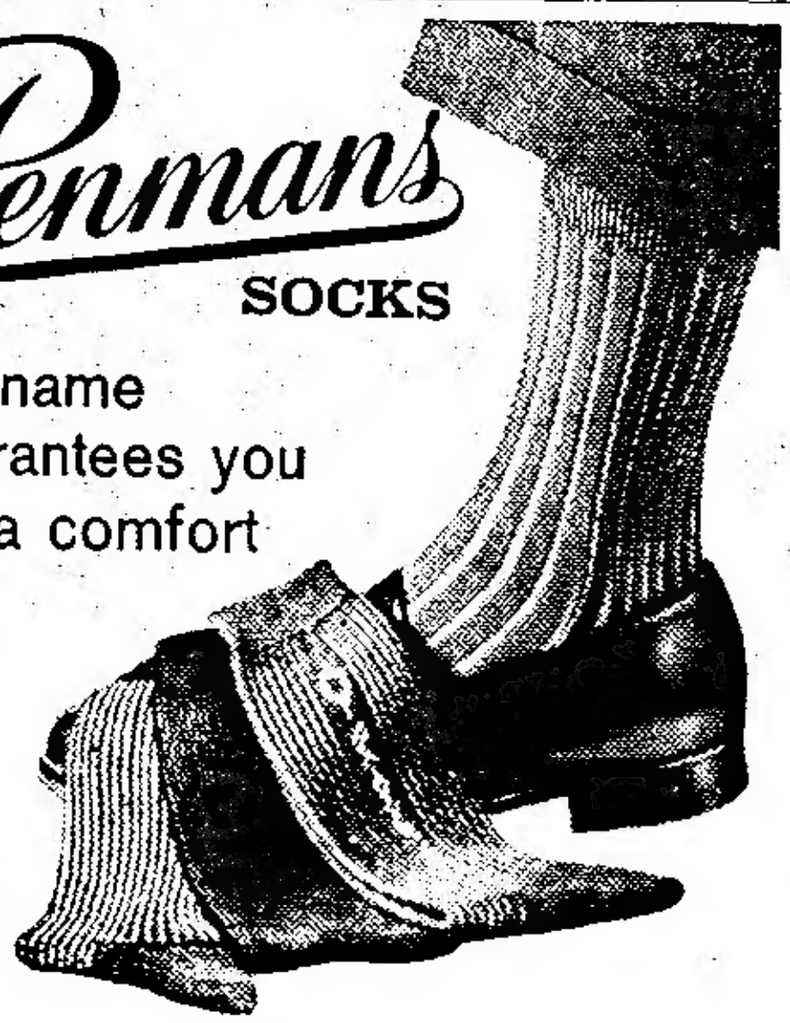

MACHINE WASHABLE

GOLDBERG: A CONCILIATOR GOES TO THE U.N.

By A. H. Raskin, assistant editor of the New York Times editorial page, writing in the New York Times Magazine; reprinted here by kind permission of the author; and the Magazine

A few hours after the memorial service for Adlai Stevenson in Washington in July, Supreme Court Justice Arthur J. Goldberg sat with President Johnson in the White House talking about a successor to Stevenson as United States Ambassador to the United Nations.

The Justice found nothing strange in the President's desire to have his advice on a matter so freighted with politics; the warm rapport the two men developed when Goldberg was Secretary of Labor in the Kennedy Cabinet and Johnson was Vice President had become the basis for an enduring relationship in which the man in the White House often sought private guidance from the man on the highest court.

The President read off the names of more than 20 men who had been recommended to him as well fitted for the U.N. post. Goldberg endorsed several of the suggestions enthusiastically. But when the bottom of the list was reached, the President made it plain that he considered none of the nominees adequate. What was needed, he said, was an Ambassador whose personal statute would attest to the high place the United Nations held in this country's hopes for world stability – a task made infinitely more difficult by the fact that the new man would have to pass measure by the Stevenson yardstick.

Goldberg, his antennae sharpened by three decades of labor negotiation before he donned judicial robes, got the message long before the President finished his catalogue of essential virtues. Mr. Johnson made no formal offer of the U.N. post and asked for no immediate commitment on whether Goldberg would leave the bench to take it. Everything was left for further discussion in the Presidential plane three days later when both men were flying to the Stevenson funeral in Bloomington, Ill.

Yet, Goldberg walked out of the White House knowing that the President wanted him – and only him – for a job Mr. Johnson considered imperative to the attainment of lasting peace. It was not the first time the President had sought to induce him to quit the Court. Twice in the last year he had been urged to rejoin the Cabinet, his friends say, once as Attorney General and more recently as Secretary of Health, Education and Welfare, with the additional responsibility of running the war on poverty. Neither time did he hesitate in saying no.

Indecision has never been a Goldberg characteristic; it was not now. The day after his first talk with the President, with the post still not formally offered, he put in a call for Assistant Secretary of Labor Daniel P. Moynihan and asked him if he could stop in at the Goldberg home, a comfortable brick house in a wooded section of northwest Washington. Moynihan, who had been collaborating with the Justice in preparing a book based on Goldberg's speeches, articles and public papers as Secretary of Labor, assumed he wanted to work on that.

Just as Moynihan was setting out, he got some exciting news of his own. City Council President Paul R. Screvane telephoned from New York to say that he had decided to name the ebullient young egghead as candidate for Council President on his mayoral slate in the Democratic primary this fall. Moynihan blurted out his news as soon as he saw Goldberg; the latter congratulated him, then added: "Now I want to tell you about your insurance."

He described the President's feeler and promised that, if he did go to the U.N. and Moynihan failed of election, he could count on a spot in the United States Mission to the U. N. From that Goldberg swung to the purpose of his call. He felt it was none too early to put on paper what he would say by way of acceptance if he did take the post. He and Moynihan worked far in the evening on the statement Goldberg finally read before the television cameras in the Rose Garden when the President announced his selection July 20.

But Goldberg did not stop there. With the meticulousness of preparation that so often had provided the "miracle" ingredient in his seemingly effortless triumphs as a labor-management peacemaker, he also drafted some suggested remarks for the President. That kind of forehandedness had become standard practice with Goldberg in his free-wheeling days in the Kennedy Cabinet. "His idea," says an old aide, "is never to go within a hundred feet of the President without having all the documents ready. Don't suggest an idea and be unprepared for its instant implementation if the answer is yes."

Goldberg had learned the value of this technique long before he got into government. In 1953, as general counsel of the old C.I.O., he attended a world labor congress in Stockholm just after the brief uprising of East German workers against Soviet rule. Each union asked its home government to pledge support for the freedom fighters and for German reunification through free elections. Favorable responses poured in almost at once from most Western chiefs of state, but a cable to President Eisenhower by the heads of the United States contingent, George Meany and Walter P. Reuther, went unanswered.

After the second day of silence the embarrassed American unionists caucused to consider what could be done to rouse the President. One suggested that the reason there was no answer was that no one in the White House knew what to say. "Let's tell them what to say," was Goldberg's unhesitating proposal. Within an hour a recommended reply had been prepared for the President's signature and carried to the Embassy for transmission to Washington. The next day, with only one word changed, the message came back signed by General Eisenhower.

Goldberg goes to the U.N., where clangorous conflicts over ideology, national aspirations and fiscal responsibility have made negotiation a synonym for stalemate, with an unparalleled arsenal of talents for conciliation. "He wraps resourcefulness, understanding, psychology, patience, toughness, flexibility, self-confidence, intuition and a perfect sense of timing into some strangely irresistible package, and when it's all over you wonder why you didn't think of it first yourself," one bemused employer reported after a séance with the master bargainer some years ago.

On the day the President swore him in, he took advantage of a recess in his initial briefings on Vietnam to start reading 40 books and scores of reports on the strengths and weaknesses of the U.N. He sops up information with computerlike speed, and what he reads he remembers. His public speeches will never match Stevenson's for wit or grace, but in the give-and-take of debate the nimbleness of Goldberg's mind and his precision in expression have an artistry all their own.

August 8 was Goldberg's 57th birthday. His abundant hair has turned white, but none of the bounce has gone out of his brisk, almost swaggering walk. And there is no reason to doubt that he retains the boundless energy that

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enabled him to maintain round-the-clock vigils night after sleepless night when he was chief union negotiator in the 116-day steel strike of 1959 or that made him the most peripatetic member of the Cabinet in patrolling the New Frontier.

On the final day of this year's Court session in June, Goldberg put in a call from his chambers to Theodore W. Kheel, whose skills as a mediator rival Goldberg's own. Kheel, lunching at the Four Seasons in New York, got urgent word from his secretary that the Supreme Court Justice was trying to reach him. He sped to the phone only to hear Goldberg ask blandly, "What's new? Is Wagner going to run? How is Harry Van Arsdale doing with the taxicabs?..."

There were many such indications that Goldberg's wide-ranging interests were not fully appeased by his immersion in the Court. This made many observers conclude that he welcomed the U.N. assignment as an escape from a too-sheltered life. But those who have watched him at closest range since he joined the bench in October, 1962, accept with little reserve Goldberg's own explanation that he quit only because "I could not be comfortable, in a world where the issue is whether we survive, sitting there and knowing I had turned down a request by the President to help insure survival."

"I have read a lot of nonsense about my being bored at the Court, about how I yearned to get back to the center of power," he complained on the day of his resignation as he sat in his chambers under a huge portrait of Justice Oliver Wendell Holmes. "I never felt closer to the center of power than I have right here in this Court in these three fateful years. I would have felt that even if I had adhered to the Brandeis and Holmes tradition of not seeing anyone but close personal friends. I have been a very active judge of an active Court; I found plenty of outlets to be active here in the development of legal doctrine and the direction of legal thought, and there were plenty more in the offing that would have been stimulating and significant to me."

He paused momentarily, then went on. "I had one simple reason for accepting this post. Domestic posts had been offered to me, and I refused them. In any domestic activity I regard the Court as the pinnacle. But this country has been very good to me . . ." He turned in memory to his boyhood in Chicago, the youngest of eight children of an immigrant peddler; his rise to eminence as a union lawyer; his service in the Cabinet and on the Court. He dwelt on the educational opportunities he had been able to provide his daughter and son, the excitement and satisfaction he had derived from his own activities.

"Then the President comes to me and tells me he needs me for the U.N. I could not refuse, recognizing what is involved in the position of the U.N. and what it means to the United States and the world as the key to establishing some sort of international peace through world order. Some ask how I could leave the security of the Court. I thought Dorothy [Goldberg's wife] put it best when she said, 'What security can there be for any of us if there is no security in the world?' "

Now that he has answered the President's draft, how will this activist fare in the unfamiliar world of diplomacy as practiced in the frustrating atmosphere of a frustrated U.N.? Some clues may emerge from a closer study of what Goldberg achieved – and how he achieved it – in the posts he has held up to now.

The new Ambassador is a unique product of the social revolution ushered in by the New Deal. Without the spur Franklin D. Roosevelt gave to organization in the mass industries and the dependence unions came to feel on shifting public policies, there would have been no posts for labor lawyers like those that carried Goldberg to national prominence.

Unions grew into big business, with enormous treasuries and welfare funds, legal privileges and restraints of bewildering complexity and bargaining agreements so intricate that armies of technicians were required to write and administer them. A managerial élite began to emerge on the union side, its standards of values different from, but its basic functions largely identical with, those of its counterparts in mammoth corporations. Goldberg represented the ultimate flowering of this process.

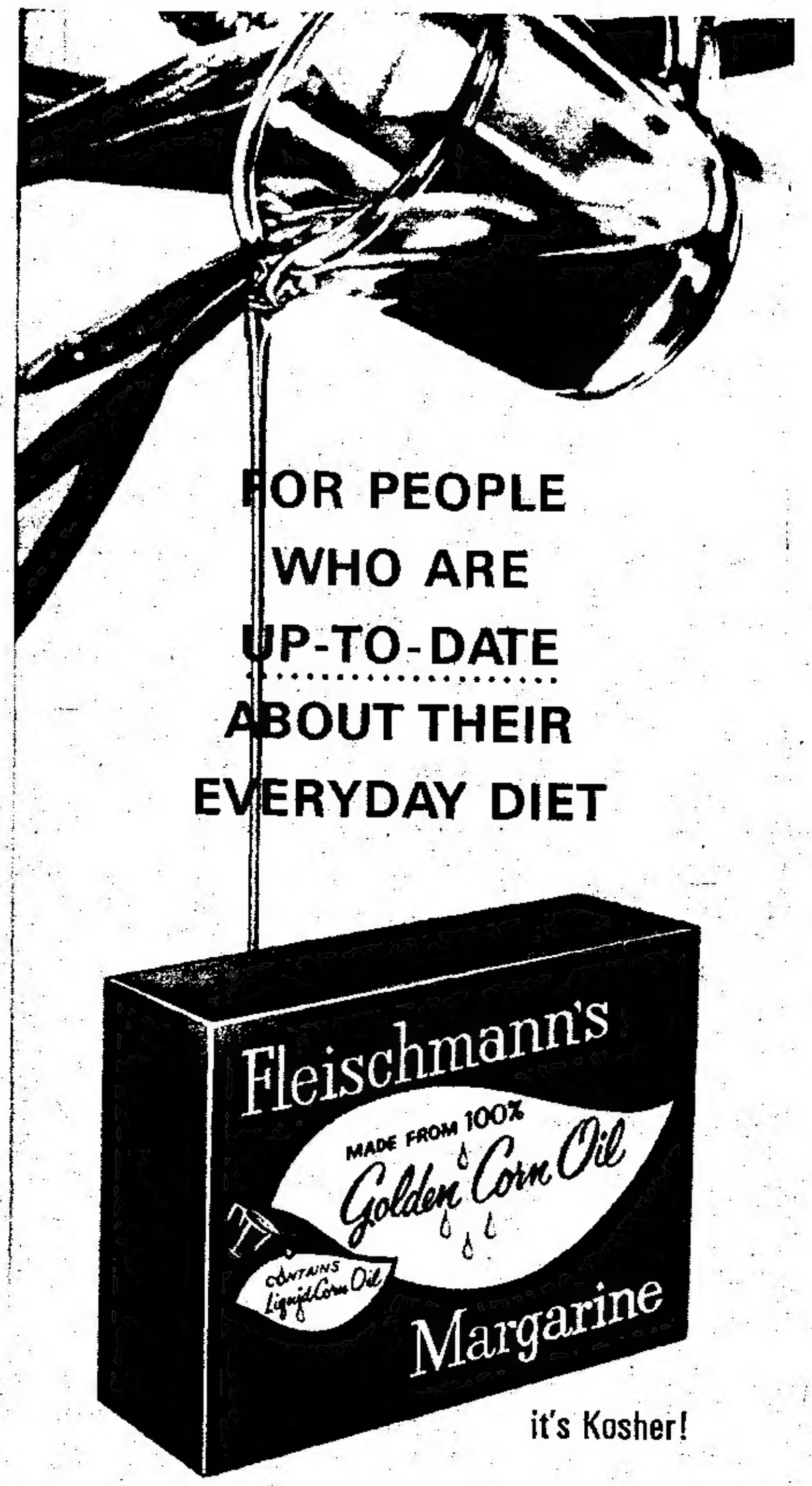
He shared with George Meany in 1955 principal credit for ending the 20-year civil war in American labor. He drafted the ethics codes that became the merged federation's spiritual armor, drew up the no-raiding pact that curbed inter-union piracy and spearheaded the mobilization of labor for John F. Kennedy in 1960.

In the million-member United Steelworkers of America, Goldberg often was more president than counsel. His was the dominant union voice when contracts were being concluded. He "invented" what many analysts consider the most imaginative of all plans for taking the countdown element out of collective bargaining – the establishment in steel of a joint Human Relations Committee to study automation and other explosive problems on a year round basis without strike deadlines.

Ironically, however, in the five years that have swept Goldberg to heights of Governmental prestige never before reached by an alumnus of the labor movement, the very policies he epitomized in the steel union have come under violent attack – so violent that the revolt evicted the entire administration of which he was formerly the chief prop.

The "misuse" of the Human Relations Committee and the

(Continued on Page Sixty-Five)



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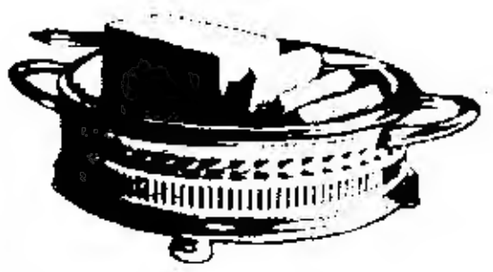

FORTAS: A TOUGH LAWYER GOES TO THE U.S. SUPREME COURT

By Anthony Lewis, chief of the New York Times London bureau; former member of the Washington staff specializing in the Supreme Court; reprinted here by kind permission of the author; and the New York Times Magazine

Abe Fortas, President Johnson's first appointee to the Supreme Court, is a terribly serious man; hardly humorless, but always with a somber, determined eye on his object, whether it be legal reform or victory in a lawsuit. It is hard to imagine him being completely spontaneous, he is so controlled.

"Of all the men I have met," a lawyer who has worked with him says, "he most knows why he is doing what he does. I don't like the s.o.b., but if I were in trouble, I'd want him on my side. He's the most resourceful, the boldest, the most thorough lawyer I know."

Fortas has been the moving force in the aggressive Washington law firm, Arnold, Fortas & Porter. He is probably best-known to the general public as an appellate advocate, especially in the Supreme Court, and he was a superb one. I once watched him argue for Lever Brothers in a major antitrust case. Two self-important Wall Street lawyers on the same side of the case as Fortas had left him less than 15 minutes to argue. In that time, ideas marching, not a breath wasted, he almost had the Court persuaded. Almost, because he lost, but the impression lingers that the law might be different today if he had handled the argument alone.

While he did much litigation, it was not the major part of Fortas's law business. He spent less time in courtrooms than in the offices of big corporations, advising them on how to improve their management and enlarge their profits without running afoul of the Government. In addition to Lever Brothers, his clients include Investors Diversified Services and Federated Department Stores.

The most unusual aspect of Fortas's legal career until now has been his interest in the philosophy of criminal law — a subject that few corporate lawyers would dream of touching. On appointment by the Court of Appeals for the District of Columbia he argued and won the landmark *Durham* case, laying down the broadened criminal insanity rule that "an accused is not criminally responsible if his unlawful act was the product of mental disease or defect." No other jurisdiction has adopted that language, but the case has been influential in persuading a number of states to move to something more modern psychologically than the old right-wrong test, as New York has just done.

It was doubtless this and other activities in the field of criminal law that led the Supreme Court to appoint Fortas as counsel in the great case of *Gideon v. Wainwright*. The question in the case was whether the Court should overrule an earlier decision and hold that the Constitution required the states to assure free counsel for the poor in every serious criminal case.

When Fortas got the *Gideon* assignment, he and every informed person knew that his client, a friendless Florida prisoner named Clarence Earl Gideon, who had been convicted in the absence of a lawyer, would probably prevail. The very fact that the Supreme Court had decided to reconsider the counsel issue showed that it was likely to change its mind. Fortas's performance was the more remarkable because he took nothing for granted.

He and his juniors in the firm spent months preparing a brief that marshaled every conceivable argument for the universal requirement of counsel — and did so in a tight, logical 53 pages, not a formless sprawl like so many briefs in the Supreme Court. His oral argument was as thorough, as dramatic, as suave and — most important to the Justices — as well-prepared as anything that could have been done for the best-paying corporate client.

Why all that effort for a derelict client whom Fortas never met, in a case that could hardly be lost? The answer lies in large part in the tradition that makes an appointment by the Supreme Court to represent an indigent party a high honor, carrying with it the duty of exceptional effort. With Fortas there was also the fact that he is a perfectionist, almost a compulsive worker. And he wanted,

(Continued on Page Sixty-Four)

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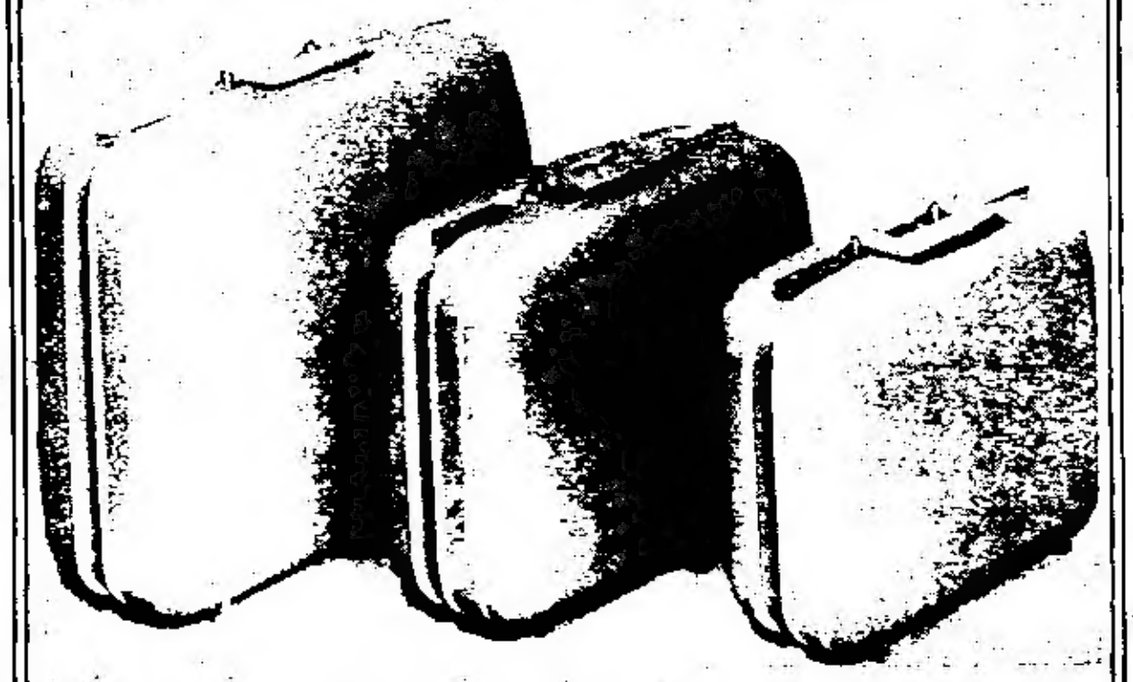

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CHANGES IN THE POPULATION CHARACTERISTICS OF THE JEWISH COMMUNITY IN CANADA, 1931-1961

By Louis Rosenberg, of Montreal, Research Director, Canadian Jewish Congress

In 1939 the Canadian Jewish Congress published the author's first book entitled "Canada's Jews, a Social and Economic Study of the Jews in Canada," which was a demographic and sociological study of the growth and changes in the Jewish population of Canada during the period from 1861 to 1931 inclusive, with special reference to the period from 1901 to 1931.

During the period from 1951 to 1955 the Canadian Jewish Congress published eleven monographs by the present author forming the first volume of "Canadian Jewish Population Studies."

The changes in the demographic and sociological characteristics of the Jewish population in Canada which took place during the period from 1931 to 1946 have been greatly exceeded in speed and extent since 1946, and the Research Department of the Canadian Jewish Congress now plans the preparation and publication of a new series of monographs which will form the second volume of the "Canadian Jewish Population Studies" initiated in 1951.

Some of these monographs will be devoted to the changes in the geographic distribution of the Jewish population in each of the larger metropolitan Jewish communities such as Montreal, Toronto, Winnipeg, and Vancouver, whilst others will be devoted to the changes in age distribution; country of birth and citizenship; marital status; mother tongue and languages spoken; occupational distribution; size of family; years of schooling; and average yearly income of wage and salaried workers for Canada and each of its provinces, and for each of the Jewish communities with Jewish population exceeding 1,000, as compared with the total population of all origins.

The population of Canada, Jewish by religion, according to the official Canadian census statistics for 1961, was 254,368, while the population reported as Jewish by ethnic origin in 1961 was only 173,344.

In each of the census years from 1901 to 1941 inclusive the number of Jews by ethnic origin in Canada slightly exceeded the number of Jews by religion, and in 1931 and 1941 the percentage of Jews by religion who were reported as being of non-Jewish ethnic origin was less than one-fifth of one percent; while in the 1961 census the percentage of all Jews by religion who were reported as being of non-Jewish ethnic origin was less than one-fifth of one percent; while in the 1961 census the percentage of all Jews by religion in Canada who were reported as being non-Jewish by ethnic origin was 33:7.

If we were to assume that the number reported in the 1961 census as Jewish by religion but not by ethnic origin were correct, then it would lead to the assumption that out of a total increase of 85,783 Jews by religion in Canada during the twenty-year period from 1941 to 1961, only 477 were also Jews by ethnic origin and that the majority, numbering 85,306 were of non-Jewish ethnic origin who had been converted to the Jewish religion, an assumption obviously erroneous, since the Jewish religion has not been a missionary religion actively engaged in the conversion of non-Jews for almost two thousand years, and the percentage of non-Jews converted to Judaism in Canada has always been negligibly small.

There can be no doubt, therefore, that the number of Jews by ethnic origin as reported in the 1961 Canadian census is incorrect, due to misunderstanding or misinterpretation of the term "ethnic origin" as used in the census, and that the number of Jews by religion reported in the 1961 Canadian census very closely approximates the correct number of Jews in Canada in 1961.

Since cross-classification by various population characteristics such as marital status, country of birth, citizenship, occupation, years of schooling and size of family by the Canadian census is only made of major ethnic groups, and not of religious denominations, the cross-classification of the population Jewish by ethnic origin in Canada in 1961 cannot be accepted as presenting an adequate and correct picture of the Jewish population of Canada in 1961 as compared with the cross-classification by ethnic origin made in 1931 and 1941, and at the request and

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expense of the Canadian Jewish Congress the Census Branch of the Dominion Bureau of Statistics kindly cooperated with us and furnished us with a special computer cross-classification and tabulation of the 1961 census records of the population Jewish by religion, of the various population characteristics which are made for the larger ethnic groups in the decennial censuses.

The results of this special computer cross-classification and tabulation of the Jewish population by religion will be used in the monographs which will appear in the second volume of Canadian Jewish Population Studies, for comparison with the cross-classification for the population Jewish by ethnic origin made in the census years 1931 and 1941.

Abraham Lincoln, President of the United States of America in the most critical period in that country's history stated that: "If we could first know where we are and whither we are tending, we could better judge what to do and how to do it." That statement is as

(Continued on Page Sixty-Nine)

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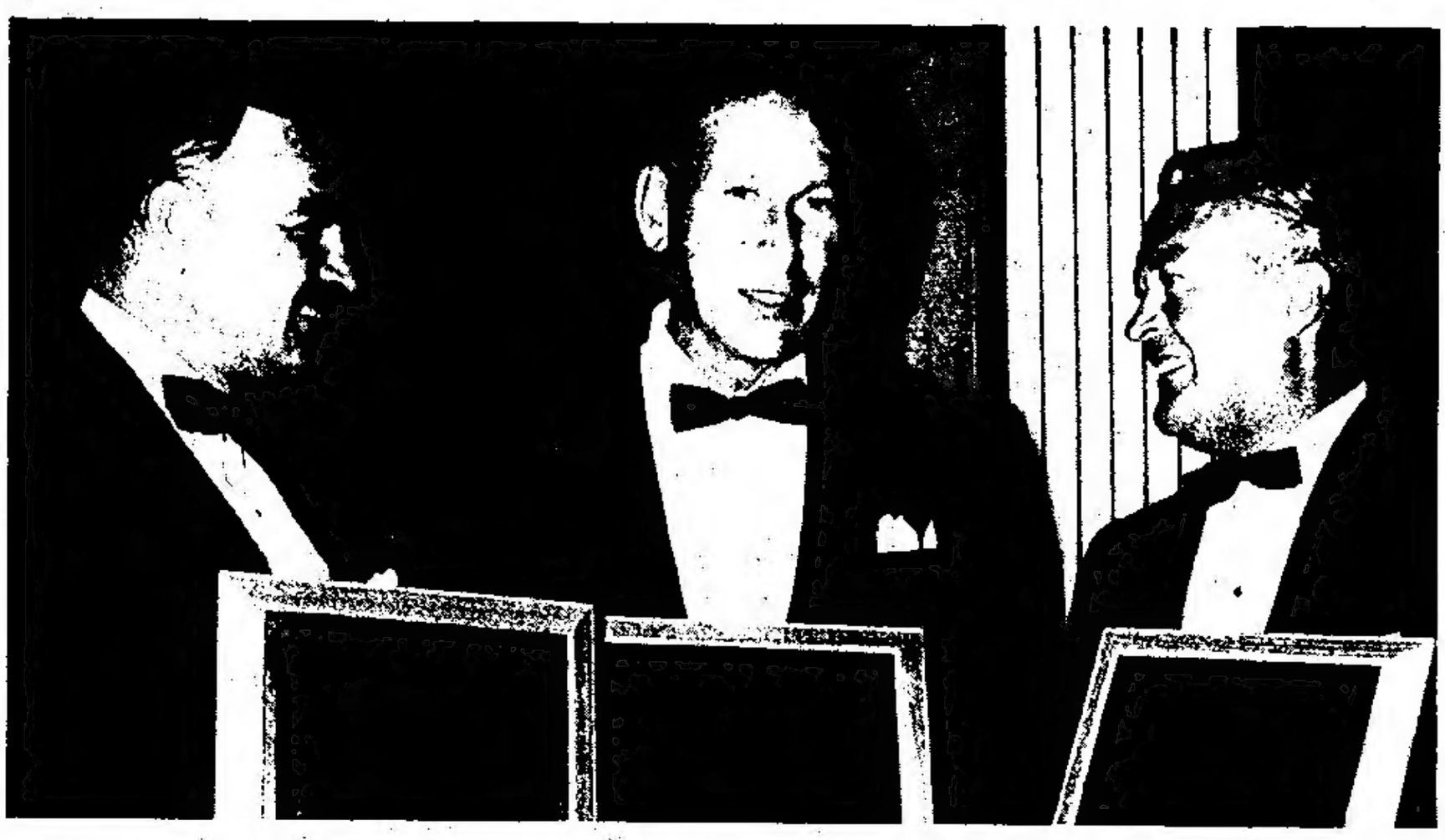


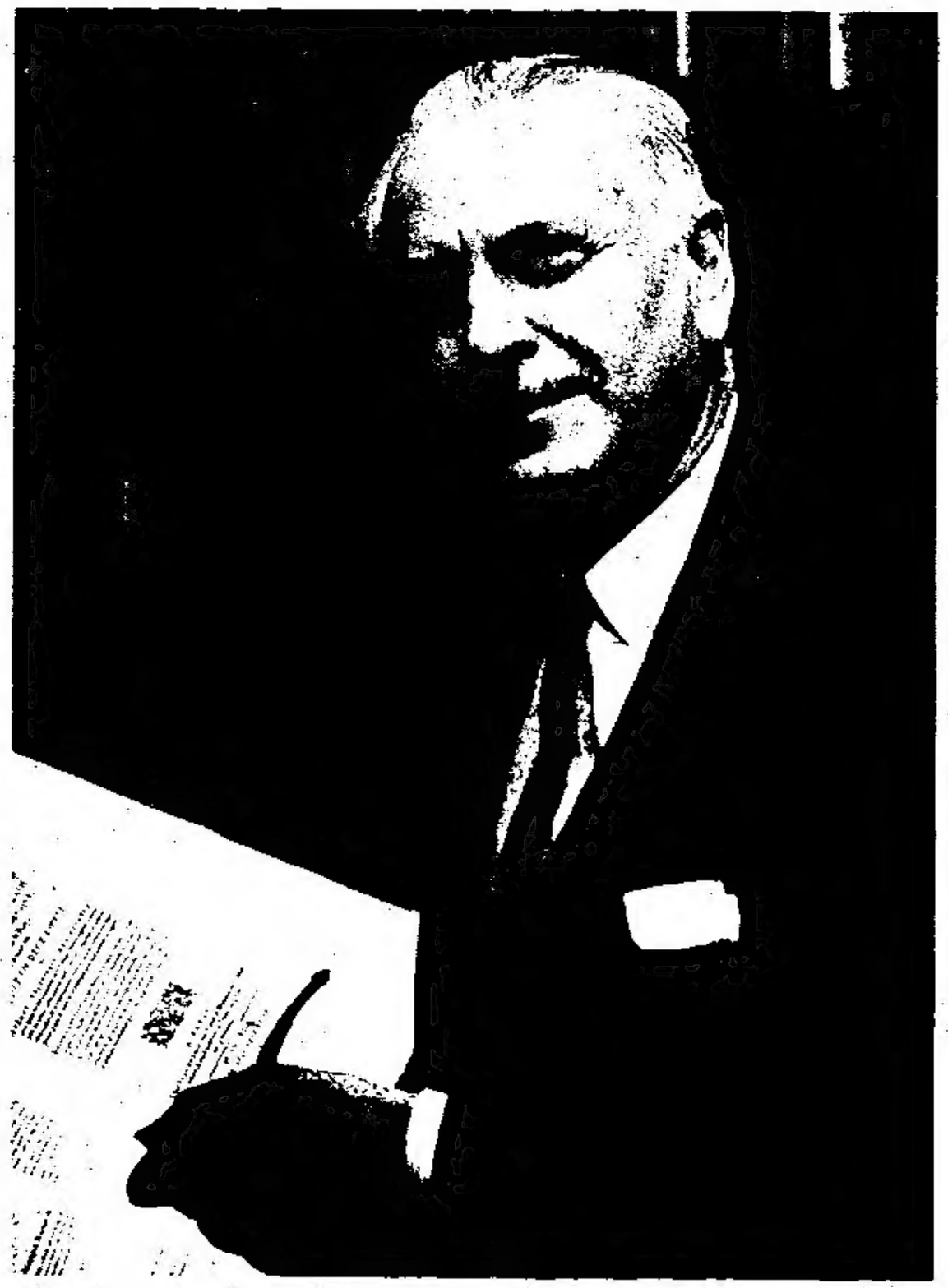
1965 Human Relations Awards went this year to, pictured left, to right: Ontario Premier John Robarts; Manitoba Provincial Secretary and Minister of Public Utilities, Maitland B. Steinkopf; and Quebec Premier Jean Lesage. The awards are presented annually by the Canadian Council of Christians and Jews for outstanding efforts to improve inter-group relations in Canada.

— Graphic Artists

Lawrence Montague Lande, 4870 Cedar Crescent, Montreal, below, presented an extensive collection of Canadiana to McGill University. A volume of bibliography on the subject was produced by McGill University Press. Mr. Lande was a member of the Bicentenary Committee, which was set up by the Canadian Jewish Congress to direct the observance of the two hundredth anniversary of Jewish settlement in Canada. A review in the Montreal Star, which was entitled, "Superb Bibliography", referred to the volume as "the most beautiful book ever produced in Canada". Mr. Lande is married to the former Miss Helen Vera Prentis, daughter of Mr. and Mrs. M. L. Prentis, of Detroit, Michigan. Mr. Lande is the son of the late Mr. and Mrs. Nathan Lande, of Montreal. They have a son, Nelson Lande; a daughter, Mrs. Paul Shapiro (Denise), of Detroit; and a granddaughter, Ricki Shapiro, aged twenty-three months.

Mitchell David, aged three and one-half years; and Cynthia Beth, two and one-half, are the children of Mr. and Mrs. Stephen P. Steinman, 406 Ninety-Fifth Avenue, Chomedey; grandchildren of Mr. and Mrs. Morris Senica, 5833 Coolbrook Avenue; and of Mr. and Mrs. Louis Steinman, 7230 Somerled Avenue.

— Drummond Photos



— Gazette Photo Service

Left, The Honorable Gershon Avner, Israeli Ambassador to Canada, presented a citation to Dr. Stuart E. Rosenberg, Rabbi of Beth Tzedec Synagogue, in Toronto, at a dinner meeting of the Men's Club, of which Jules Surdin is president. The citation read: "As a token of esteem and appreciation for his efforts to strengthen the cultural ties linking Israel with Toronto Jewry and for his solid contribution to Jewish thought and literature." Dr. Murray L. Simon is president of the Synagogue.

— Willy Lobel

Mrs. Allan Stephan Israel, of Philadelphia, Pa., above, is the former Miss Linda Reimer, daughter of Mr. and Mrs. Irving Reimer, 4815 Queen Mary Road, Montreal. Dr. Israel is the son of Dr. and Mrs. H. Israel, 3606 Westmount Boulevard, Montreal.

— Astra Studio

Mark Joel, aged six years, above, is the son of Mr. and Mrs. Irving Gencher, 2162 Saunderson Drive, Ottawa, Ont.; brother of Bryna Penny, aged three years; and Warren Paul, fifteen months; grandson of Mr. and Mrs. Samuel Cowan, 30 Lyonsgate Drive, Toronto; and of Mr. and Mrs. Harry Gencher, of Ottawa; great-grandson of Mrs. Fanny Baker, of Toronto

— H. M. Wallers

Mrs. Gerald A. Naimer, 61 Cleve Road, Montreal, left, is the former Miss Sharon Penny Vineberg, daughter of Cecil Vineberg, 634 Belmont Avenue, and Mrs. Frances Vineberg, of Montreal. Mr. Naimer is the son of Mr. and Mrs. Hyman Naimer, 575 Glengarry Street.

— Hy Wel

Mrs. Jon David Silverman, of New York, above, is the former Miss Lynn Marx, daughter of Mr. and Mrs. Lawrence Marx, Junior, of Purchase, N. Y. Mr. Silverman is the son of Mr. and Mrs. Percy Harold Silverman, 4695 St. Catherine Road, Montreal. Mrs. Silverman graduated from Rye Country Day School, in Rye, N. Y., and in 1964 from Hood College, in Frederick, Maryland. Her father is a vice-president and director of United Merchants and Manufacturers, Incorporated; president of the Jewish Home And Hospital For The Aged; and a trustee of the Federation of Jewish Philanthropies of New York. Mr. Silverman graduated from McGill University with the Bachelor of Commerce degree; and from Cornell University, in Ithaca, N. Y., with the Master's degree. He is a doctorate candidate at New York University, in Economics and Marketing.

— Bradford Bachrach

Kerry Shelly, aged thirteen years; Janis Mindy, ten; Susan Linda, seven; and Bryna Beth, four, right, are the children of Mr. and Mrs. Murray Wasserman, 9 Robbie Avenue, Toronto; grandchildren of Mrs. Rose Wasserman, 204 Glen Cedar Road, and the late Jacob Wasserman; and of Mr. and Mrs. Leo Goldman, 202 Grand Ravine Drive.

— Cecil Rice

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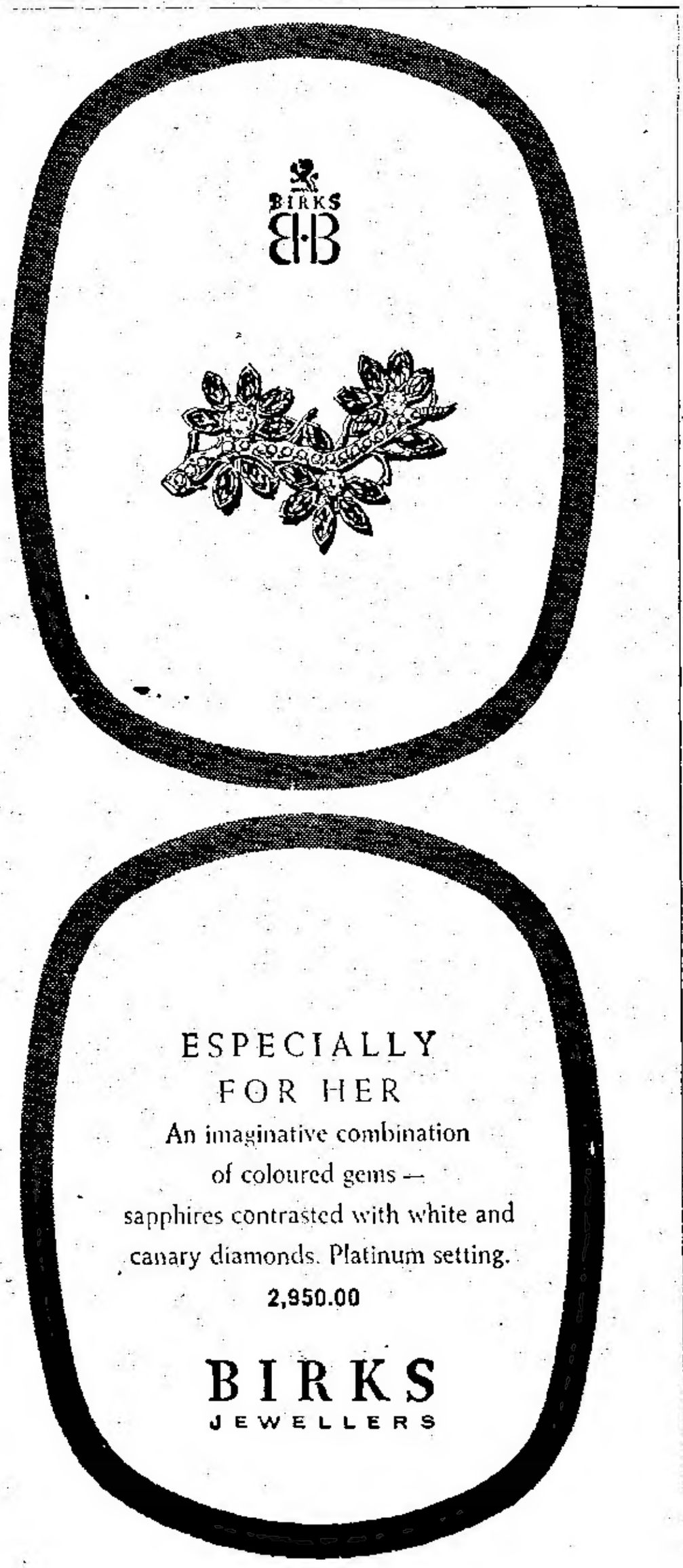
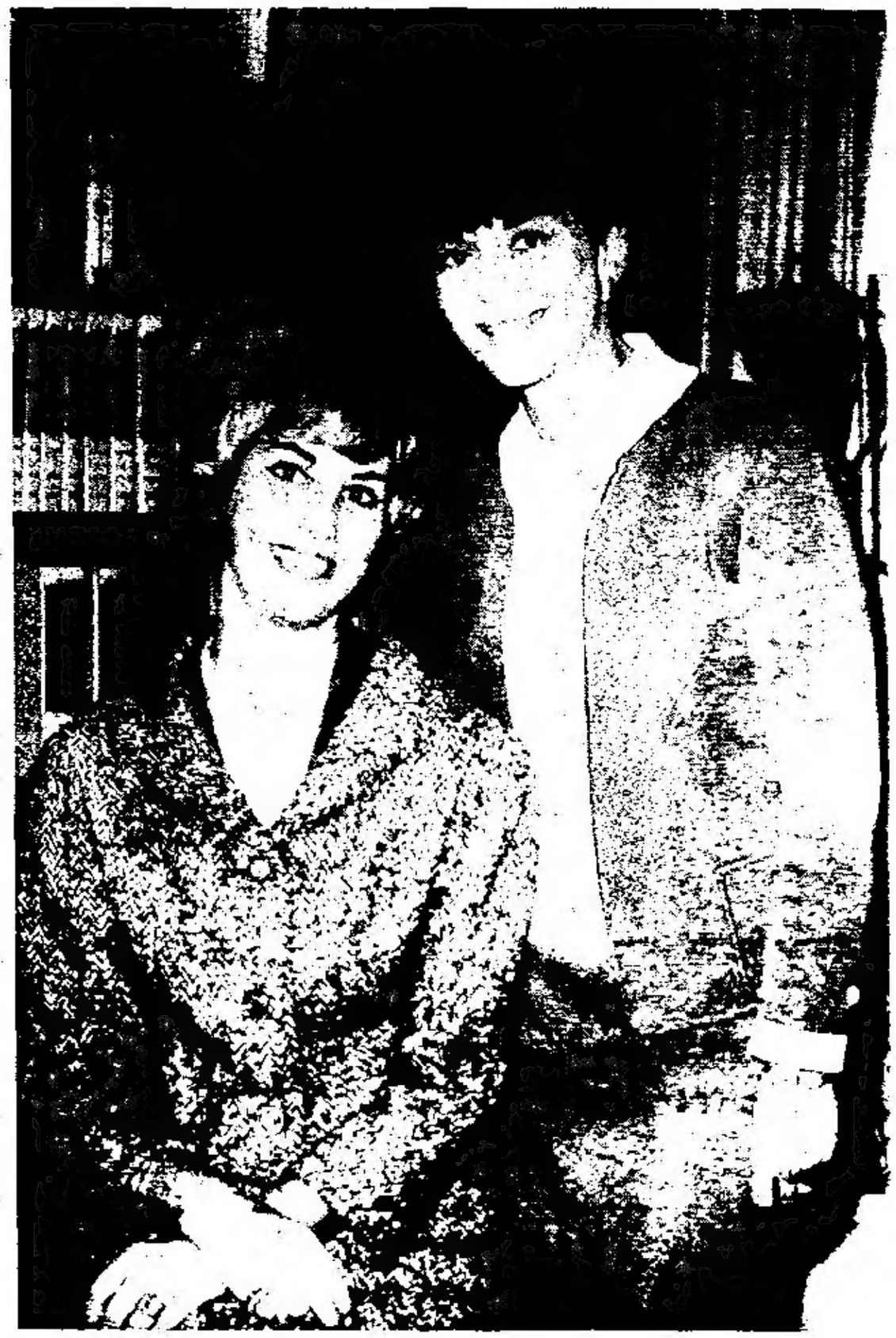
Geoffrey Mark, aged eighteen months, right, is the son of Mr. and Mrs. Harry Waxman, 864 One Hundredth Avenue, Chomedey, Montreal; grandson of Mr. and Mrs. Louis Waxman, 4622 Plamondon Street; and of Mrs. Nathan Kirstein, 4990 Maplewood Avenue.

— Tanie Liane Studio

Dr. Mervyn Deitel, left, son of Mr. and Mrs. Alexander Deitel, 79 Shallmar Boulevard, Toronto, and a graduate of the University of Toronto, is chief resident in surgery at Beth Israel Medical Centre, in New York. He received the Hospital's Norman E. Stoller Award in general surgery. Dr. Deitel is married to the former Miss Frances Helen Hoffman, far left, daughter of Mr. and Mrs. Joseph Hoffman, of North Bay, Ont. She holds the Master of Arts degree in Sociology from Hunter College, of the University of New York; and she had previously received the Bachelor of Arts degree and a diploma in Town And Regional Planning from the University of Toronto. They have a son, Kevin Mark, aged one and one-half years.





Left, above, Mrs. Jack Goltman, 3132 Brighton Avenue, Montreal; and Mrs. Edward Davis, 72? Powell Avenue, were chairmen of hostesses who assisted at the 1965 Angel's Ball, "Le Bal d la Renaissance", at the Queen Elizabeth Hotel, sponsored by the National Council of Jewish Women of Canada.

Miss Sheila Bloom, above, daughter of Mr. and Mrs. Louis S. Bloom, 94 Sunnyside Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree. She is the sister of Mrs. Ronald Cayne, 5201 Sherbrooke Street West; and of Walter Bloom.

Mrs. Michael Richard Goldberg, 200 Elm Street, Toronto, below, is the former Miss Sharyn Francee Robins, daughter of Mr. and Mrs. Arnold Robins, 5100 Cote St. Antoine Road, Montreal. Dr. Goldberg is the son of Mr. and Mrs. Samuel Goldberg, 107 Denbigh Crescent, Toronto. Dr. Goldberg graduated from the University of Toronto, Faculty of Medicine. He is interning at New Mount Sinai Hospital, in Toronto. He was active in football, and hockey; a member of Phi Delta Epsilon Medical Fraternity. Mrs. Goldberg attended McGill University, Faculty of Music; is attending the University of Toronto, to continue in Music.

— Hy Weil

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Head table guests at the Israel Bonds Inaugural Ball, at Beth Tzedec Synagogue, in Toronto, are: front row, left: Bert Godfrey, 3 Rosemary Lane, general chairman; Mrs. Godfrey; Mrs. Isadore B. Weinstein, 508 Vesta Drive; Mrs. Morris Zweig, 40 Glen Cedar Road; Mr. Zweig; second, left: Lawrence Shankman, 61 Ridelle Avenue; Mrs. Shankman; Isadore B. Weinstein; Mrs. Mendel Israelson, 93 Fairleigh Crescent, Women's Division chairman; Mr. Israelson; third row, left: Mr. Justice Abraham H. Lieff, and Mrs. Lieff, 131 Bloor Street West; Mrs. W. Gunther Plaut, 46 Ridelle Avenue; Mrs. Max Shecter, 57 Ridelle Avenue; Consul of Israel, Gabriel Lourie, and Mrs. Lourie, 10 Shallmar Boulevard; Morley Pape, 1 Benvenuto Place; fourth row, left, Rabbi Albert Pappenheim, 145 McAllister Road; Max Shecter; D. Lou Harris, 1603 Bathurst Street; Miss Bonnie Chapnick; H. Wayne Tannenbaum, 131 Bloor Street West; Rabbi W. Gunther Plaut, of Holy Blossom Temple.
— Graphic Artists

Robert R. Hall, 92 Collegeview Avenue, Toronto, above, is president of the Variety Club of Ontario, Tent Twenty-Eight, which has as its main charitable endeavour Variety Village, in Scarborough, a vocational training school for handicapped boys. He is president of the Jewish Vocational Service; on the executive of the Zionist Organization of Canada, Central Region; and an International Officer of Variety Clubs International. He is married to the former Miss Edith Heisler, daughter of Mrs. Lea Heisler, of Sarnia, Ont., and the late Frank Heisler. Their children are: Lonny, aged nine years; Daniel, seven; Barbara, five; Andrew, three. Mr. Hall is the son of Mr. and Mrs. Maurice Halparin, 665 Roselawn Avenue. The Variety Club presented to the Metropolitan Toronto Association for Retarded Children its Sunshine Coach, costing about $10,000, outfitted with an automatic elevator for the child in the wheel chair; ramps, safety locks, sliding seats for two dozen handicapped children. Variety Clubs International is the world-wide organization of show business people which raised almost $10,000,000 (ten million) to help handicraft and needy children. Three of its Sunshine Coaches have been presented in Israel.

Paul Sheldon, below, aged thirteen years, is the son of Mr. and Mrs. Bert Bainerman, 72 Letchworth Crescent, Toronto; brother of Marsha, aged eleven years; and Joel, eight; grandson of Mr. and Mrs. Samuel Bainerman, 9415 Bathurst Street; and of Mr. and Mrs. H. Harendorf, 13 Carling Avenue.

— St. Clair Photo Studio

Joshua Stern Glaymon, above, aged two years, is the son of Mr. and Mrs. Robert E. Glaymon (Stephanie), 3033 Sherbrooke Street West, Montreal; grandson of Dr. Harry Joshua Stern, Rabbi of Temple Emanu-El, and Mrs. Stern, 3238 Westmount Boulevard, Montreal; and of Mr. and Mrs. Nathan L. Glaymon, of Margate, New Jersey.
— Perl's Photo

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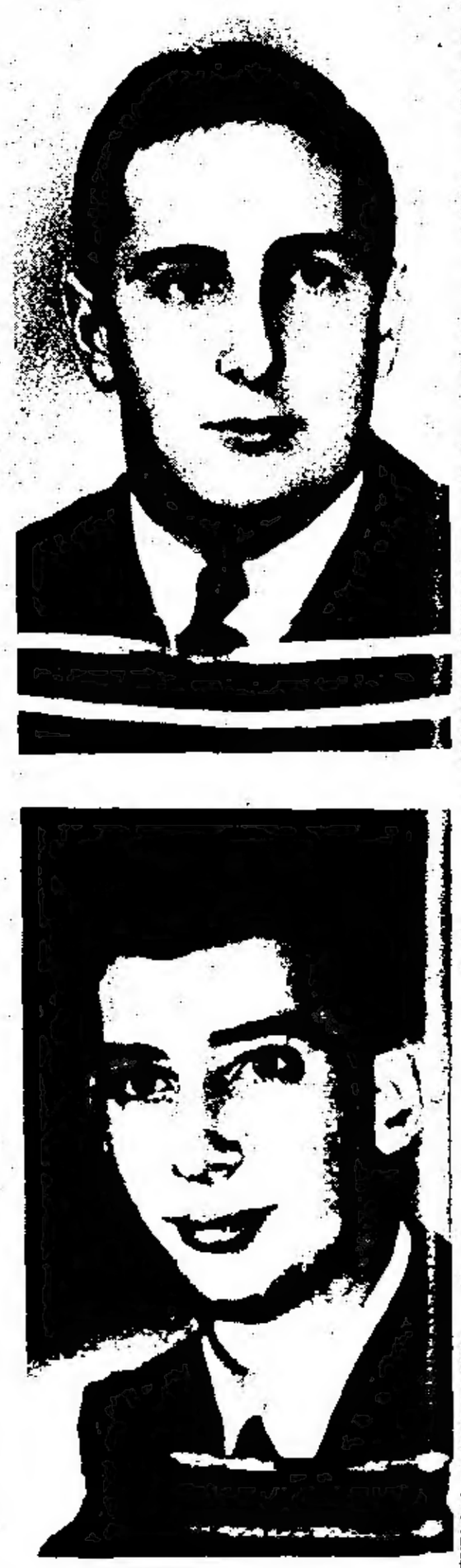
The Herzl Health Centre of the Allied Jewish Community Services of Montreal held the official opening of its new quarters on Decelles Avenue at Ellendale Street, before a large gathering of government representatives and community leaders. Among those who attended and participated in the ceremony were, left to right: Dr. Jacques Gelinas, Quebec Deputy Minister of Health; Rabbi Mendel Lewittes, 1942 Clinton Avenue; Dr. Michael Gold, 75 Belvedere Place, immediate past president of Herzl Centre; Mrs. J. A. Lyone Heppner, 3766 Vendome Avenue, recently elected as the first woman president of the agency; Dr. Napoleon Tremblay, head of the Montreal district for the Quebec Department of Health; Dr. Adelard Groulx, at that time director of the City of Montreal Health Department; Moe Levitt, 4300 Western Avenue, representing the executive of the Allied Jewish Community Services.

— David Bier



Monroe Charlap, top right, the son of Mrs. Gregory Charlap, 2990 Soissons Avenue, Montreal, and the late Gregory Charlap, Q.C., graduated from McGill University with the Bachelor of Civil Law degree in 1965; and the Bachelor of Arts degree in 1961. He participated in the Winter Carnival; was a member of Zeta Beta Tau Fraternity; and Law Undergraduate Society. He is the brother of Harvey Charlap, below right, who won a McGill Enfrance Scholarship in 1961; received the Bachelor of Commerce degree in 1965. He was a member of the Commerce Undergraduate Society; a participant in the Winter Carnival; Red Feather Campaign; Blood Drive; Phi Epsilon Pi Fraternity.

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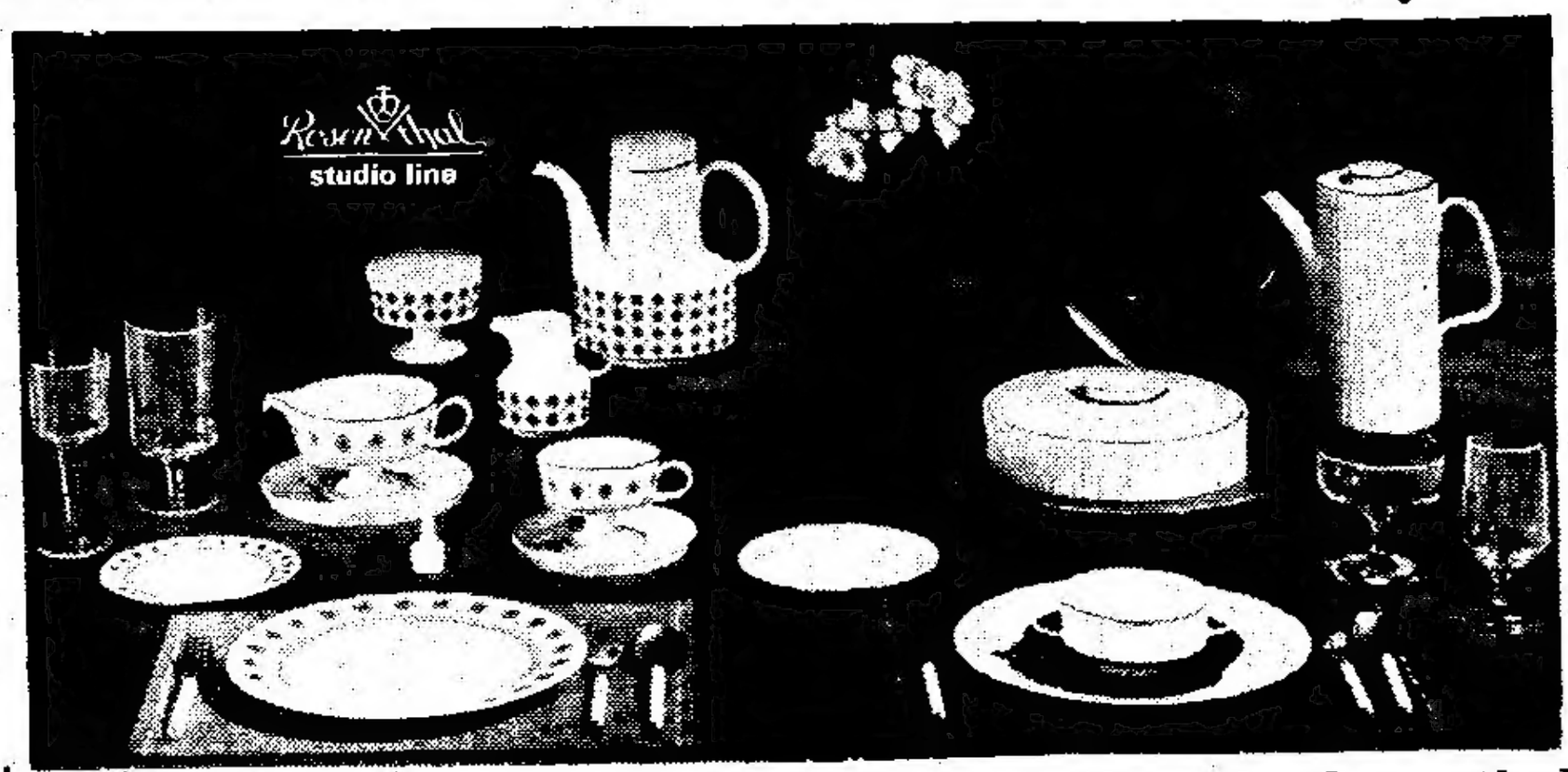

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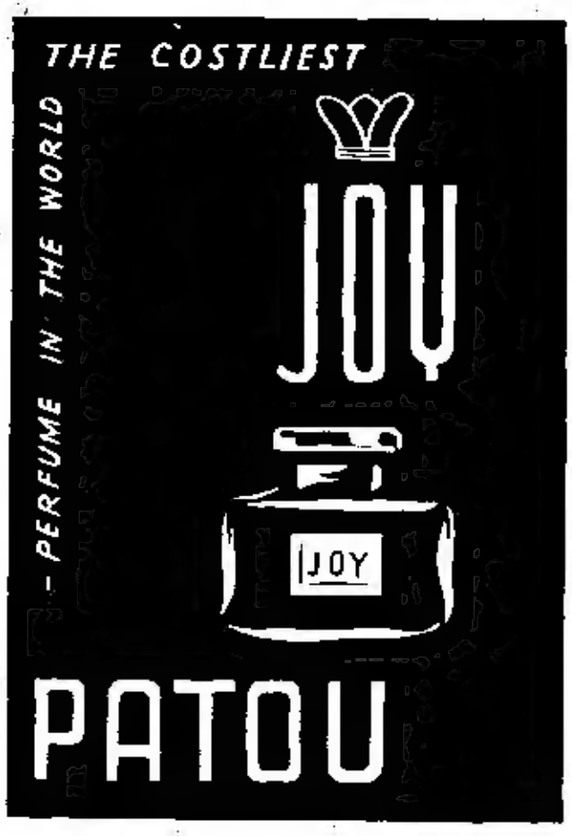
Miss Floriane Rosenberg, below, daughter of Mr. and Mrs. Louis Rosenberg, 1326 Queen Street West, Toronto, graduated from the University of Toronto, with the Bachelor of Arts degree in a general course. She is the sister of Mrs. Philip Cohen (Nancy) 148 Overbrook Place. She is continuing her studies at the Ontario College of Education.

At the Cancer Research Society membership dessert-luncheon and fashion show, held in the Grand Salon of the Queen Elizabeth Hotel, in Montreal, were, from left to right: Madame Roberte Bolduc, fashion co-ordinator for Henry Morgan and Company Limited; Mrs. Larry Lewin, 964 Emerson Drive, Montreal; Mrs. Irving Camlot, 2274 Mantha Street; and Mrs. Joseph Pascal, 5725 Cote St. Luc Road; committee members. The society participates in the Combined Health Appeal.

— Business and Industrial Photos

Pictured are members of the committee for the Look-Ahead Show, held by the Forget-Me-Not Shop of the Jewish General Hospital, of Montreal, in the Nurses' Residence of the Hospital: standing, left, Mrs. Ellis Leiter, 9 Cleve Road, Montreal; and Vincenzo Maruca, of Holt Renfrew and Company Limited; and seated: Mrs. Lucille Tritt, 5765 Cote St. Luc Road, in charge of decoration for the show.

— David Bier Studios



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Miss Trina Vineberg, right, is the daughter of Mrs. Herbert Vineberg, 603 Belmont Avenue, Montreal, and the late Mr. Vineberg. She is a home economist and food editor of the Family Herald; author of "Family Heirlooms", a new cook book just published by McClelland and Stewart.

— Canada Wide

Mrs. Joel Fagan, 200 Elm Street, Toronto, right, centre, graduated from the University of Toronto, with the Bachelor of Arts degree in Modern History, where she won scholarships and bursaries to finance two years. She was an honour graduate; a member of Hillel Foundation; on the House Council of Whitney Hall. She is the former Miss Sandra Joy Sugarman, daughter of Mr. and Mrs. Meyer Sugarman, of Guelph, Ont.; and the sister of twin brothers, David, and Ronald Sugarman, who attend John F. Ross Collegiate as honour students; granddaughter of Mrs. Dora Halpern, of St. Catharines, Ont. She is teaching Geography and History at Winston Churchill Collegiate. Mrs. Fagan is married to Dr. Joel Ellis Fagan, right, below, also a graduate of the University. Dr. Fagan wrote an article on "Sex Chromosome Abnormalities" for the University of Toronto Medical Journal. He was a member of National Federation of Canadian University Students (representative for 1960-1961); is interning at New Mount Sinai Hospital. He is the son of Mr. and Mrs. David Fagan, 114 Winston Avenue, Hamilton, Ont.; brother of Miss Rhona Fagan; grandson of Mrs. Lena Fagan; and of Mrs. Florence Skudwick; both of Hamilton.

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Pictured from left to right are: Mrs. Alfred N. Miller, 986 Dunsmuir Road, Montreal, president of the Women's Auxiliary of the Jewish General Hospital; Mrs. C. S. Stigings, of Vancouver, B.C., national president of Canadian Hospital Auxiliaries; and Madame Gerard Boudrias, public relations officer of the Province of Quebec Association of Hospital Auxiliaries. They were received at a luncheon at the Jewish General Hospital. A short tour through the hospital was arranged by Mrs. H. H. Parker, director of volunteers.

Mrs. Daniel Karpman, 4550 Bourret Street, Montreal, left, is the former Miss Debbie Shiller, daughter of Mr. and Mrs. Alec J. Shiller, 167 Pagnuelo Avenue. Mr. Karpman is the son of Mr. and Mrs. Ben Karpman, 922 Wilder Avenue.

— Hy Welt

Mrs. Frederick I. Muroff, of Boston, Mass., above, is the former Miss Harriet Queenie Perel, daughter of Mr. and Mrs. Isadore Perel, 2390 St. Louis Street, Montreal. Dr. Muroff is the son of Mr. and Mrs. Philip Muroff, of Windsor, Ont. He is a graduate of the University of Detroit, School of Dentistry, in Detroit, Michigan; and of Boston University, Graduate School of Dentistry, in Boston, Mass.

— Perl's Photo Inc.

Mrs. Stephen Joseph Kape, 7910 Cote St. Luc Road, Montreal, left, is the former Miss Leona Frances Obrand, daughter of Mr. and Mrs. Max Obrand, 637 Alexis Nihon Boulevard. Mr. Kape is the son of Mr. and Mrs. Max Kape, 4840 Cote St. Luc Road.

— Drummond Photos

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Mrs. Charles Douglas Lowenstein, of North Plainfield, N. J., right, is the former Miss Leslie Ann Diamond, daughter of Mr. and Mrs. Morris Diamond, 4704 Kent Avenue, Montreal, formerly of Toronto, Ont. Mr. Lowenstein is the son of Mr. and Mrs. Irving Eric Lowenstein, of South Orange, N. J. Mrs. Lowenstein graduated from Northmount High School; and received the Bachelor of Arts degree from Sir George Williams University. Mr. Lowenstein is a graduate of Columbia High School; and received the Bachelor of Science degree in Commerce and Economics from the University of Vermont, in Burlington, Vermont. He is a member of Tau Epsilon Phi Fraternity.

Mrs. Myer Shimelman, 3445 Stanley Street, Montreal, left, is the former Miss Susan Fromm, daughter of Mrs. Kate Fromm, of New York, and the late Walter Fromm. Mr. Shimelman is the son of Mr. and Mrs. Samuel Shimelman, of Sherbrooke, Quebec.

— Hy Welt

Mrs. Herbert Black, 3555 Cote des Neiges Road, Montreal, above, is the former Miss Donna Mayoff, daughter of Mr. and Mrs. Sol Mayoff, 325 Dufferin Road. Mr. Black is the son of Mr. and Mrs. Peter Black, 5581 Alpine Avenue.

— Hy We

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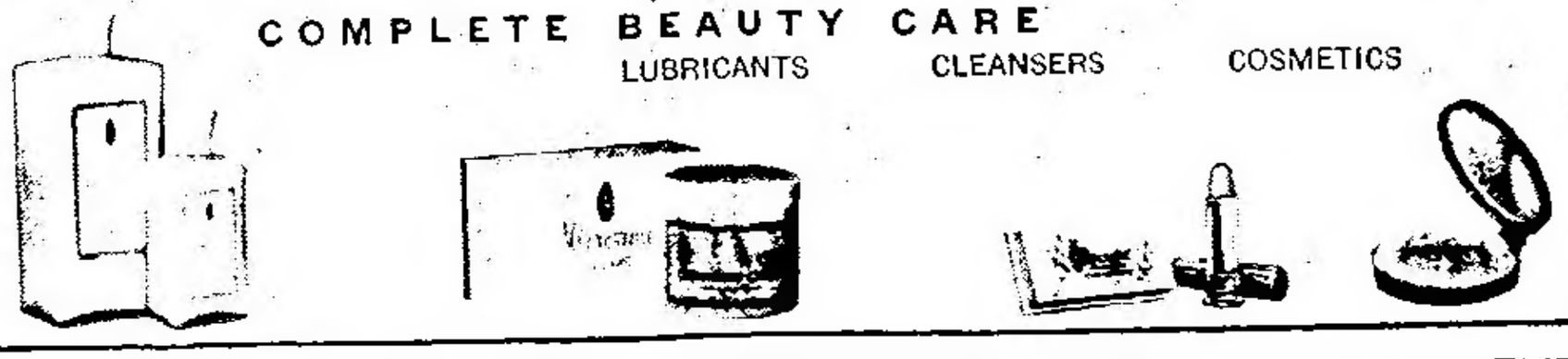

Mrs. Morton Wellen, 7300 Gold Street, Montreal, left, is the former Miss Frances Issenman, daughter of Mr. and Mrs. Archie Issenman, 2257 Goyer Street. Mr. Wellen is the son of Mr. and Mrs. Louis Wellen, 4946 Kent Avenue.

— Hy Welt

...s Seymour Sa...sky, 4780 Jean ...lace Place, Mont...l, right, is the ...r Miss Bren... Tanny, daugh... of Mr. and ...s Harry Tanny, ...13 Ostell Place. ... Salofsky is the ... of Mr. and ...s Jack Salofsky, ...36 Dornal Ave...nue.

Hy Welt

Mrs. Lawrence David Urovitch, 7601 Cote St. Luc Road, Montreal, right, is the former Miss Seena Berson, daughter of Mr. and Mrs. Hyman M. Berson, 4017 Mackenzie Street. Mr. Urovitch is the son of Mr. and Mrs. Nathan Urovitch, 3999 St. Urbain Street.

— Peri's Photo Inc.

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Mrs. Allan Yaphe, 3250 Ellendale Street, Montreal, below, is the former Miss Phyllis Beverly Stern, daughter of Mr. and Mrs. Norman Stern, 5739 Trans Island Avenue. Mr. Yaphe is the son of Mr. and Mrs. Harry Yaphe, 4860 Maplewood Avenue.

— Syd Torkin

Daphna Beth, aged eighteen months, left, is the daughter of Mr. and Mrs. Jack Rosenblum, 95 McGillivray Avenue, Toronto; granddaughter of Cantor and Mrs. J. Zigelman, 100 Shelbourne Avenue; and of Mr. and Mrs. E. Rosenblum, 120 Raglan Avenue; great-granddaughter of Reverend and Mrs. M. Zigelman, of Elizabeth, N. J., and of Mrs. B. Horowitz, of Brooklyn, N. Y.

— Horvath Photograph

Mrs. Howard Segal, of Schenectady, N. Y., above, is the former Miss Helen Myra Bick, daughter of Mr. and Mrs. Herbert B. Bick, 4950 Plamondon Street, Montreal. Mr. Segal is the son of Mr. and Mrs. Benjamin J. Segal, of Schenectady.

— Hy Weil

Roslyn, aged two years, right, is the daughter of Mr. and Mrs. Benjamin Goldmintz, 44 Raeburn Avenue, Toronto; granddaughter of A. Rosenfeld, of that address; and of Mr. and Mrs. M. Goldmintz, 74 Burncrest Drive.

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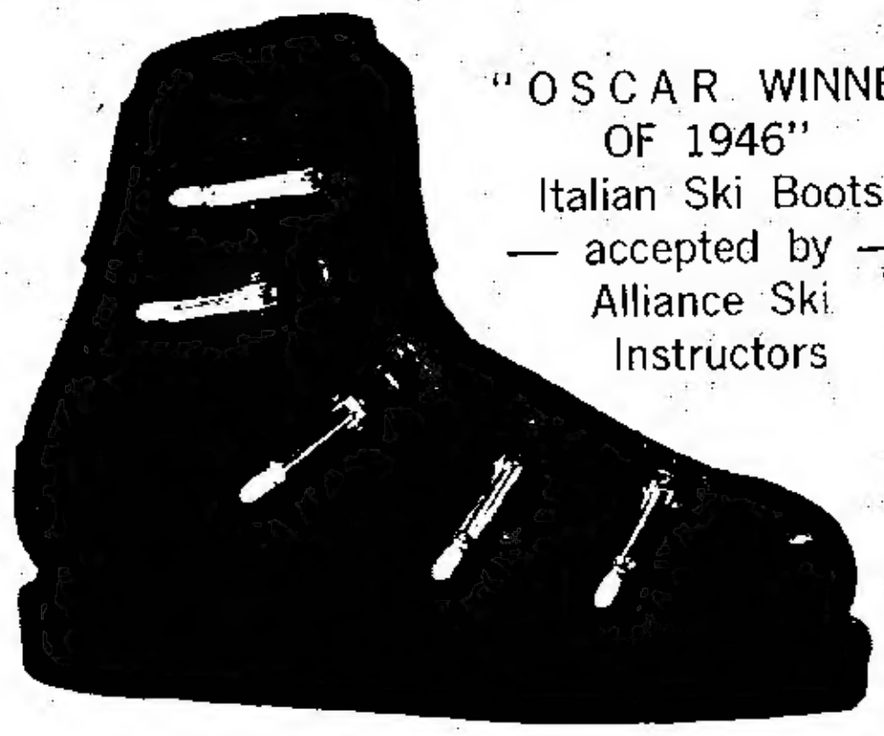

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Miss Sharon Finkelman, left, daughter of Mr. and Mrs. Samuel Finkelman, 41 Second Street, Kirkland Lake, Ontario, graduated from the University of Toronto with the Bachelor of Arts degree. She was a member of the Drama Club. She is the sister of Victor Finkelman, of Rouyn, Quebec; Sidney Finkelman, of Kirkland Lake; Murray Finkelman, of North Bay, Ontario; Mrs. Arnold Abrams (Rita), 181 Honiton Street; and Mrs. Jack Estrin (Mary), 1307 Wilson Avenue; granddaughter of Mrs. Lily Greenberg, 2092 Eglinton Avenue West; all of Toronto.

Mrs. Leonard I. Sabloff, 575 Glengarry Street, Montreal, right, is the former Miss Libby Schwartz, daughter of Mr. and Mrs. Abraham Schwartz, 6118 Trans Island Avenue. Mr. Sabloff is the son of Mrs. Beatrice Sabloff, 575 Glengarry Street, and the late Maurice Sabloff.
— Ellis Photo Inc.

Mrs. Leonard Gordon Tucker, 5465 Westminster Avenue, Montreal, left, is the former Miss Rena Boyaner, daughter of Mr. and Mrs. Morris Boyaner, 5553 Pinedale Street. Mr. Tucker is the son of Mr. and Mrs. Ben Tucker, 5757 Wolseley Avenue.
— Hy Welt

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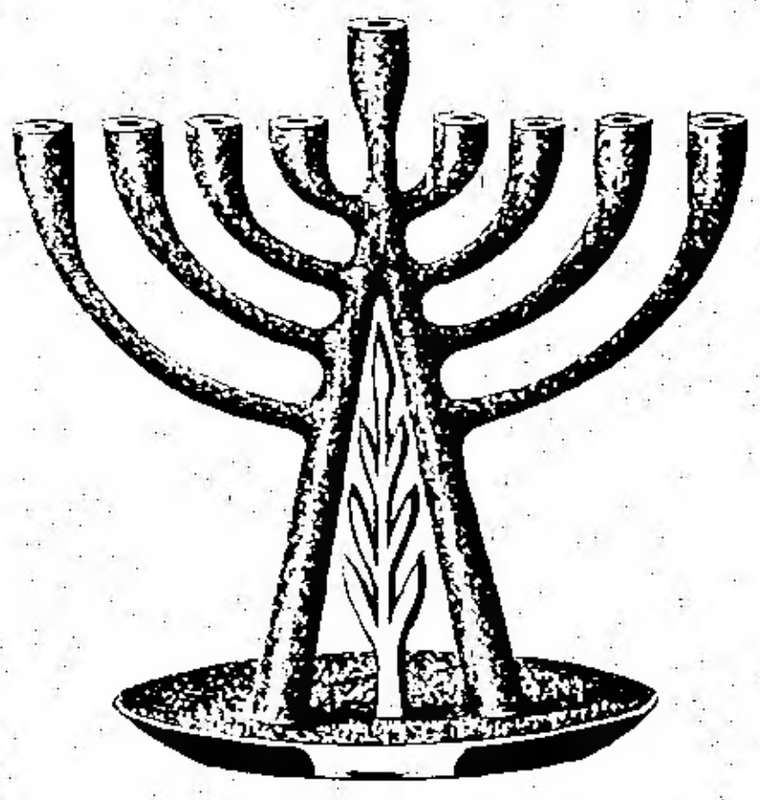

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Mrs. Claude Lewandowski, 6815 Darlington Place, Montreal, left, is the former Miss Ruth Goldberg, daughter of Mr. and Mrs. Morris Goldberg, 3010 Goyer Street. Mr. Lewandowski is the son of Mr. and Mrs. Abram Lewandowski, of Paris, France.

— Syd Torkin

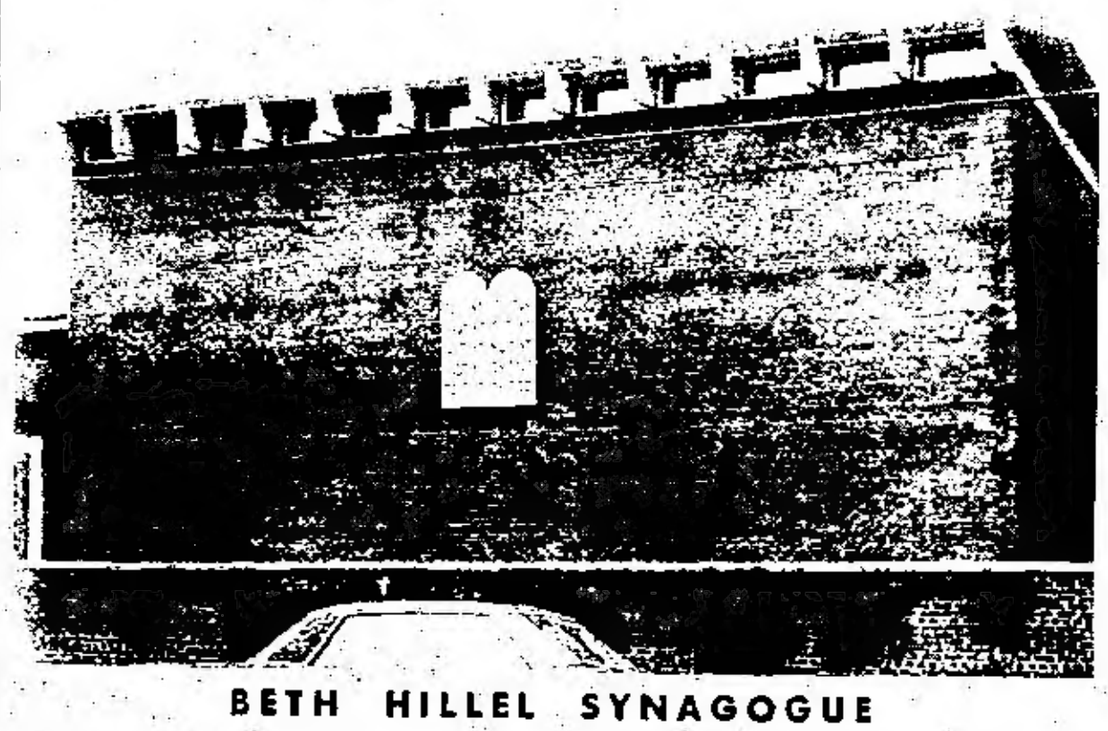
Susan Esther, aged seven years, below, left, and Howard Cary, four, below, are the children of Mr. and Mrs. T. Obornick, 304 Truman Road; grandchildren of Mr. and Mrs. David Obornick, 106 Roywood Drive; and of Mrs. Luba Greenblatt, of Winnipeg, Manitoba, and of the late Harry Greenblatt.

— Whiteh-l

Larry Samuel Sazant, left, son of Mr. and Mrs. Morris Sazant, 5718 McMurray Street, Montreal, graduated from McGill University with the Bachelor of Civil Law degree in 1965; received the Bachelor of Arts degree in 1962. In 1965 he won the I. Ballon Memorial Medal for the outstanding student on the editorial board of the McGill Law Journal. He was vice-president and treasurer of the United Nations Club; took part in Winter Carnival; was a member of Hillel Foundation; and editor of the McGill Law Journal. He is the brother of Miss Rhona Sazant, Allan Sazant, and Murray Sazant; grandson of Mrs. Mary Wasserman, 6675 Trans Island Avenue, and the late Albert Wasserman; and of the late Mr. and Mrs. Nathan Sazant. He is studying on a $2,500 Province of Quebec Travelling Scholarship at the University of Paris, France.

Graduating Class of Temple Emanu-El, in Montreal: Seated, from left, front row: Mary, daughter of Mr. and Mrs. Louis Kelsey, 3826 Old Orchard Avenue; Howard Schwartz, post-graduate class teacher; George Hollinger, honorary president, of the Congregation; James D. Raymond, chairman of the Religious School board; Alfred N. Miller, president of the Congregation; Dr. Harry J. Stern, Rabbi, leader of the Congregation; Asher Gerstenfeld, graduating class teacher; Sharon, daughter of Dr. and Mrs. Eric Gubbay, 59 Windsor Avenue. Second row, standing, left to right: Gerald Miller, Charles Hyman, educational assistant of the Religious School; Joanna, daughter of Mr. and Mrs. Frank Nash, 1270 Bougie Avenue; Sandra, of Mr. and Mrs. Salvador Sinai, 701 Grosvenor Avenue; Julia, of Mr. and Mrs. Stanley H. Davis, 4954 Iona Avenue; Betty, of Mr. and Mrs. Mendel Brauer, 4540 Beaconsfield Avenue; Liora, of Mr. and Mrs. Menachem Moriel, 11940 Jean Massé; Roza, of Mr. and Mrs. Soulie Levine, 1873 St. Germain Boulevard; Marlene, of Mr. and Mrs. Bernard Fisher, 1410 Kenilworth Avenue; Otto O. Staeren, Cantor, of the Temple; Reuben Ginsberg, Registrar, of the Religious School. Absent from the photograph is Myra, daughter of Mr. and Mrs. Jack Sverdlove, 5180 Grand Boulevard. Post-Graduate Class, are standing, left to right, third row: Jacqueline, daughter of Mr. and Mrs. Isadore Elkin, 5732 Blossom Avenue; Melissa, of Mr. and Mrs. Myron Conn, 30 Stanton Avenue; Joan, of Mr. and Mrs. Samuel Segal, 5712 Wolseley Avenue; Ellen, of Mr. and Mrs. Alfred Zion, 4590 Miller Avenue; Carl, son of Mr. and Mrs. Joseph D. Frankel, 4682 De La Peltrie Street; Mark, son of Mr. and Mrs. Benjamin C. Young, 565 Dorais Street; Carol, daughter of Mr. and Mrs. Percy Abelson, 449 Portland Avenue; Agnes, of Mr. and Mrs. Alexander Majorovits, 4560 St. Catherine Street West; Maxianne, of Mr. and Mrs. Gordon Berger, 3796 Vendome Avenue; Sherry-Lynn, of Dr. and Mrs. Albert V. Simon, 4895 Mira Road. Absent from photograph are: Arnold, son of Mr. and Mrs. Bennie Izenberg, 4751 Du Chastel Street, Chomedey; Doreen, daughter of Mr. and Mrs. Lionel Morris, 1110 Dover Drive, Chomedey; Ruth, of Mr. and Mrs. Benny Sevack, 11543 Tardivel Street.

— Jack Markow



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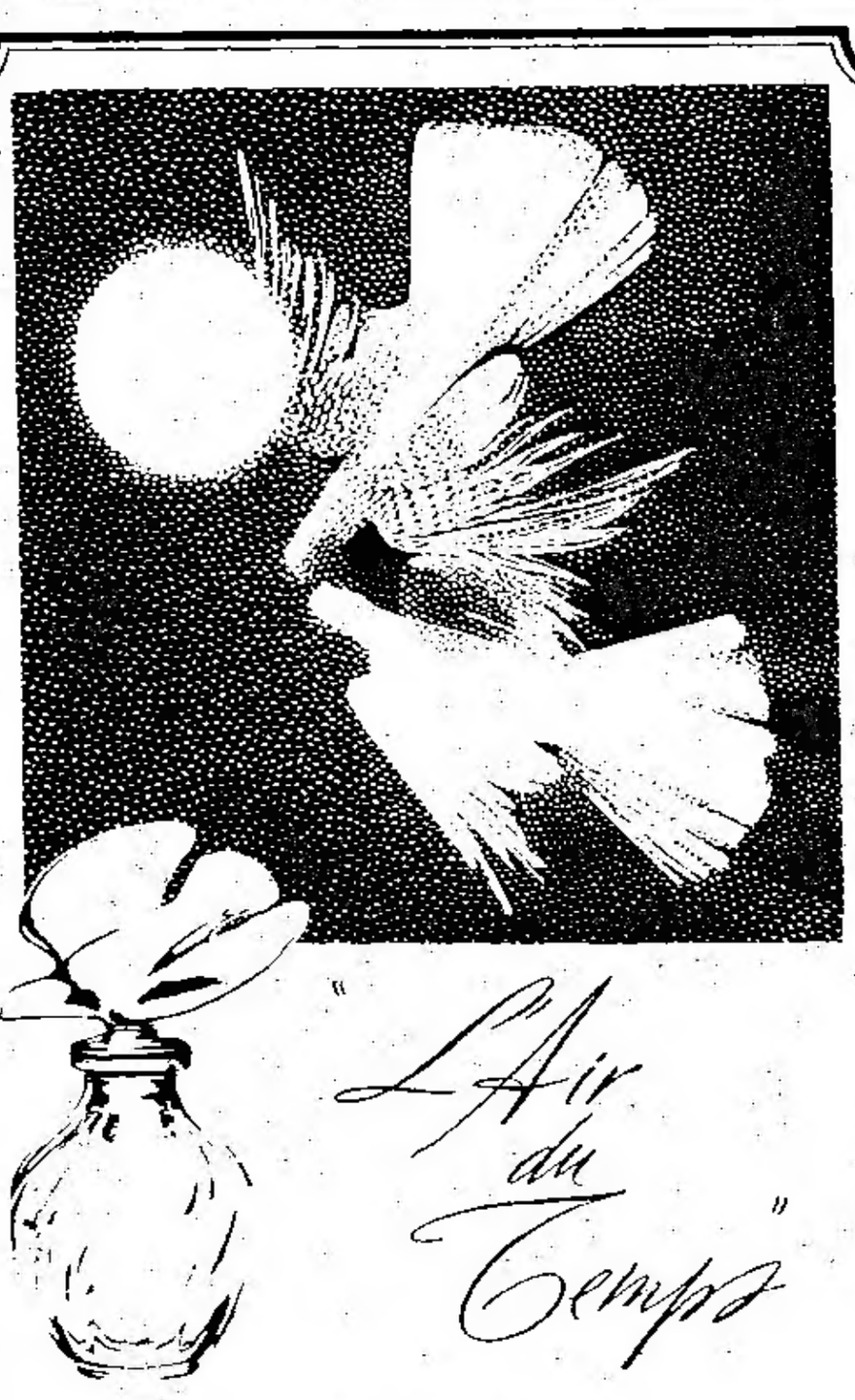
— Toronto Star

Pictured are officers of the Blue Star Lodge of Toronto, from left: Edward Kazdan, 1016 Spadina Road, past president, and Mrs. Kazdan; William Berlin, 70 Highland Hill, president, and Mrs. Berlin; Edward Rosen, 112 Fairholme Avenue, vice-president, and Mrs. Rosen.

Reverend Nathan Stolnitz, 25 Laurelcrest Avenue, Toronto, right, is a Cantor, teacher of Hebrew, and musicologist. He is president of the Toronto Committee of Yiddish; vice-president of the Lithuanian Jews of Toronto; board director of the Jewish Public Library, of Toronto; and correspondent of The Day, Jewish journal, of New York. He is the son of the late Mr. and Mrs. Abraham Isaac Stolnitz, of Poland. His wife is the former Miss Ida Dubinsky. They have two sons: Cantor Samuel Stolnitz, who is affiliated with the Holy Blossom Temple; and Simon Stolnitz, 1303 Wilson Avenue; four daughters: Mrs. Rose Abramowitz, of Worcester, Mass.; Mrs. Benjamin Gryfe (Freda), 56 Robingrove Road; Mrs. Irving Reisman (Sarah), 33 Major Street; and Mrs. A. Anchevsky (Esther), 16 Eleanor Avenue.



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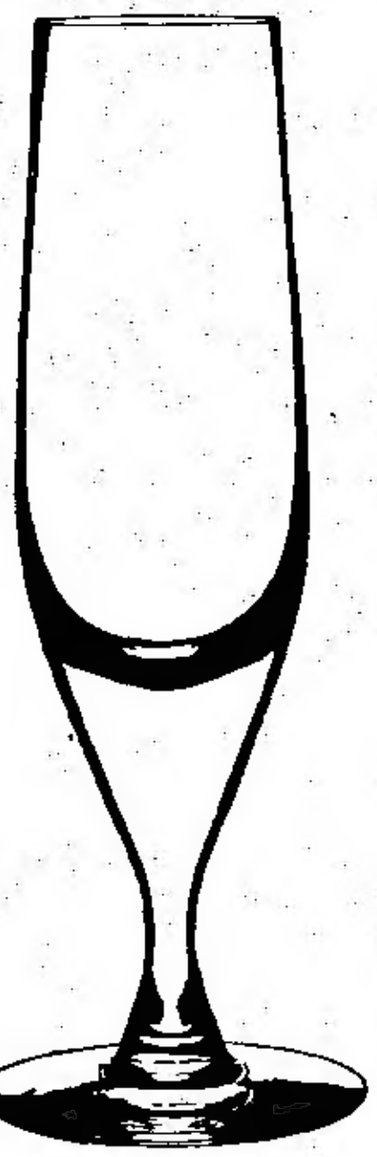

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Mrs. James Bruce Toplitt, of Los Angeles, Calif., above, is the former Miss Joan Tratt, daughter of Mrs. Ann Tratt, 4424 Kent Avenue, Montreal, and the late Bert Tratt. Mr. Toplitt is the son of Mr. and Mrs. Harry Toplitt, of New York.

— Perl's Photo Inc.

Mrs. Robert Markoff, 4200 Bouchette Street, Montreal, below, is the former Miss Edith Aronovitch, daughter of Mr. and Mrs. William Aronovitch, 4615 Bourret Street. Mr. Markoff is the son of David Markoff, of Montreal, and the late Mrs. Anne Markoff.

— M. Friedman

Miss Eveline Hahn, above, daughter of Mr. and Mrs. Louis Hahn, 3240 Bathurst Street, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree, having majored in pharmacy. She won a scholarship from the Canadian Foundation For Advancement Of Pharmacy in the first year, and a gold medal for the highest standing in Hospital Pharmacy Administration. She was the secretary of Pharmacy Alumni; a member of the Modern Dancing Club; and of the Canadian Hospital Pharmacy Association. She is the granddaughter of Mrs. Jenny Ulfendorff, of Newark, New Jersey.

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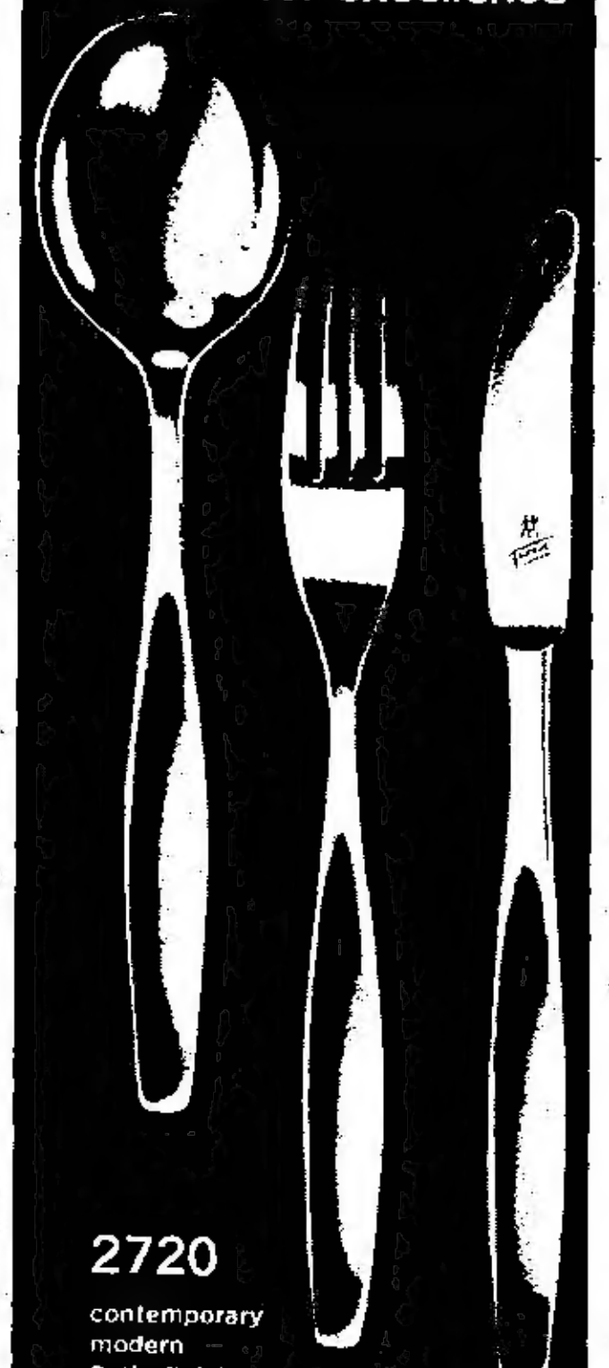

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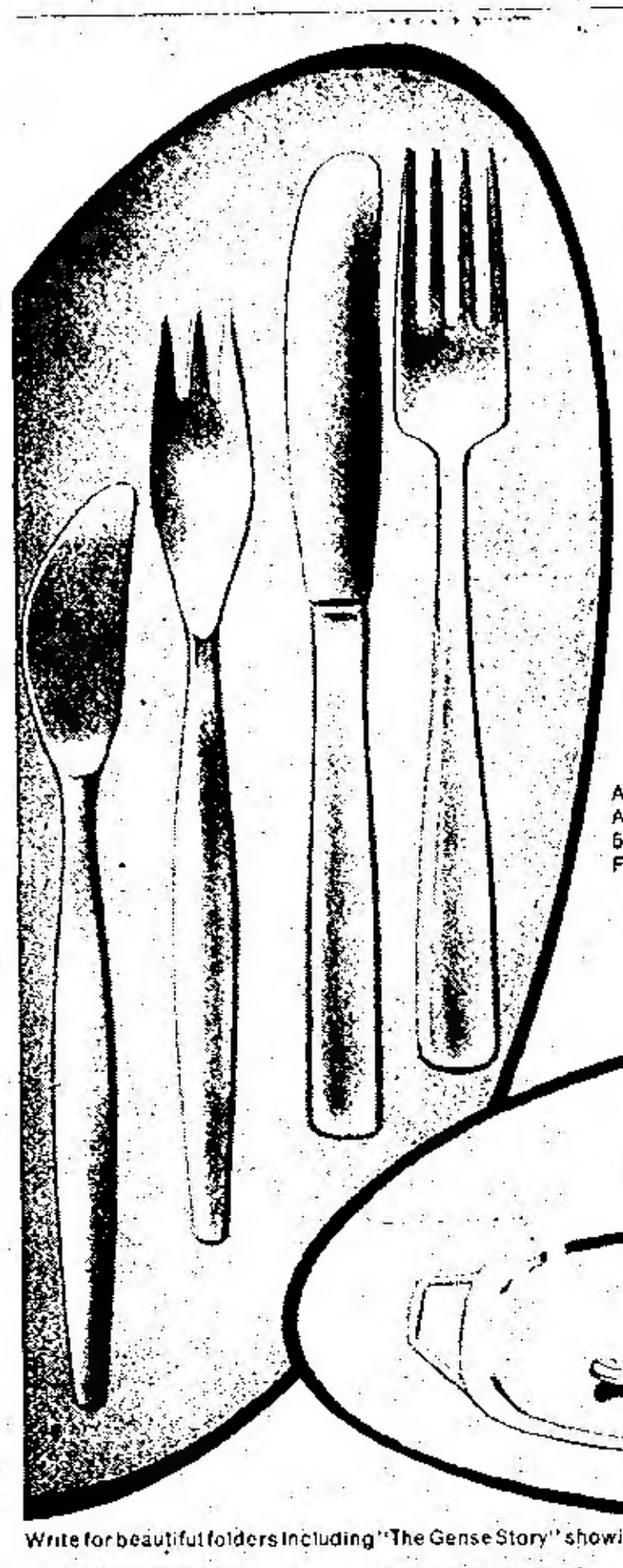
Denise Brenda, aged nearly two years, lowest right, is the daughter of Mr. and Mrs. Ronald Pape, 10 Shallmar Boulevard, Toronto; granddaughter of Mr. and Mrs. Irving Cooper, 2515 Bathurst Street; and of Mr. and Mrs. Joseph Solomon, 641 Briar Hill Avenue; great-granddaughter of Mr. and Mrs. Harry Solomon, 511 Glengarry Road; and of Mr. and Mrs. Philip Adams, of Miami Beach, Florida; and of Mrs. Bessie Papernick, 11 Warwick Avenue.

Mrs. I. Hillel Roebuck, left, is the former Miss Minga Frances Rife, daughter of Mr. and Mrs. Irving Rife, 25 Castle Knock Road, Toronto. Mr. Roebuck is the son of Mr. and Mrs. Cecil Roebuck, 22 Khedive Street.

— Gilbert Studio



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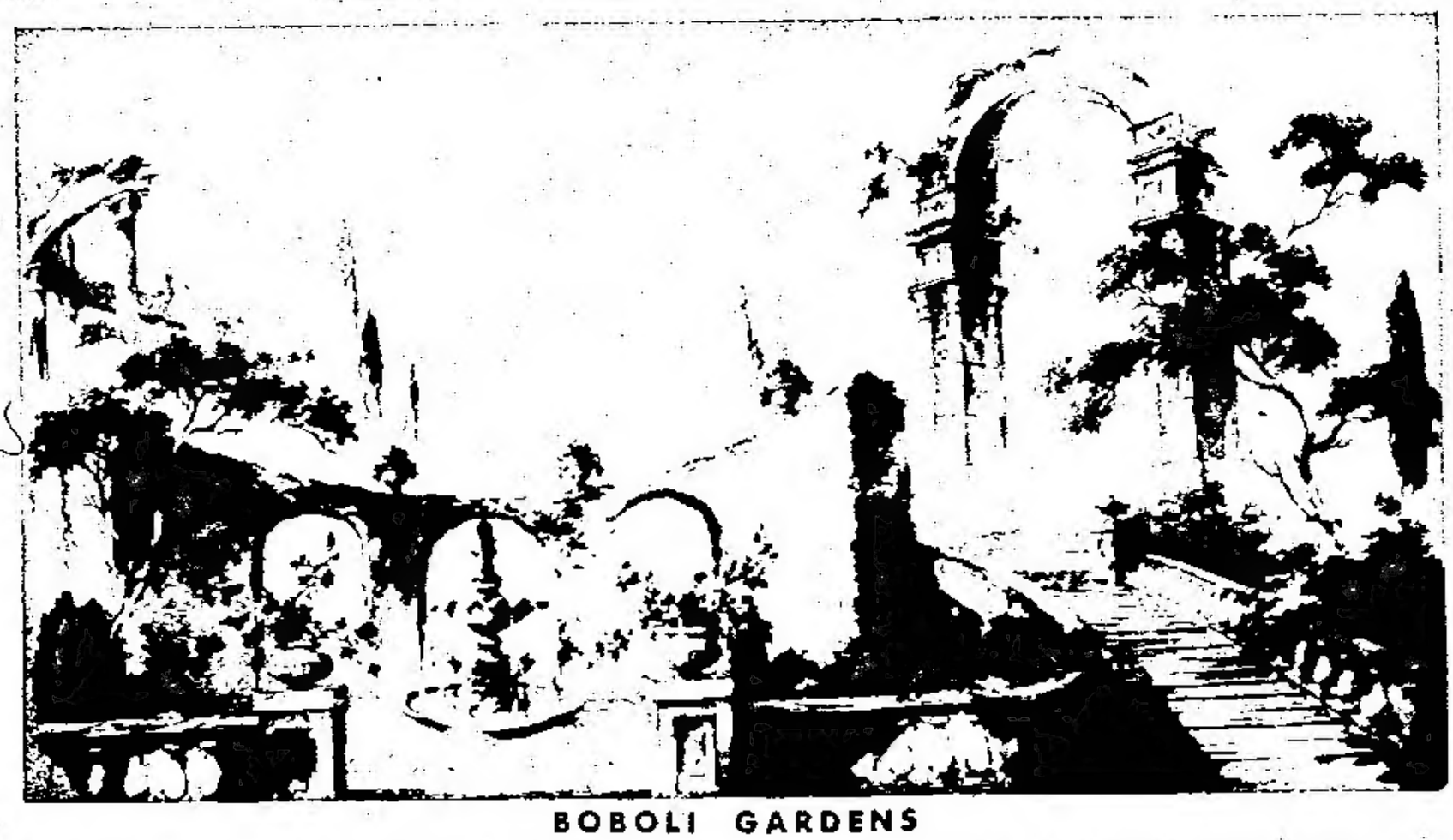
Mrs. Paul Seaton, 125 Shelborne Avenue, Toronto, right, is the former Miss Rozanne Albom, daughter of Mr. and Mrs. Leo Albom, 85 Roberta Drive. Mr. Seaton is the son of Mr. and Mrs. Benjamin Seaton, 45 Wembley Road.

— Horvath Photography



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Confirmation Class of Temple Emanu-El, in Montreal: Seated, from left, front row: Stella, daughter of Mr. and Mrs. Adam Wygnanski, 3833 Oxford Avenue; Vivian, of Dr. and Mrs. Lewis N. Poch, 204 Cote St. Antoine Road; Roza, of Mr. and Mrs. Soulie Levine, 1873 St. Germain Boulevard; Alfred N. Miller, president, of the Congregation; Susan, of Dr. and Mrs. Victor C. Goldbloom, 5 Grove Park; Dr. Harry J. Stern, Rabbi, leader of the Congregation; Julia, daughter of Mr. and Mrs. Erwin Schick, 3860 Ruskin Street; Patricia, of Mr. and Mrs. Stanley Davis, 5613 Randall Avenue; Elaine, of Mr. and Mrs. Gerald Caplan, 14 Thurlow Road. Second row, standing, left to right: Beverley, daughter of Mr. and Mrs. Emanuel Fox, 5160 Bourret Avenue; Corinne, of Mr. and Mrs. Ted Nashman, 8103 Sunnyhurst Avenue; Candy, of Mr. and Mrs. Bernard Issenman, 21 Gordon Crescent; Susan, of Mr. and Mrs. Maurice Cohen, 690 Aberdeen Avenue; Susan, of Mrs. Marie Solowey, 5370 Macdonald Avenue, and the late Irving Solowey; Arlene, of Mr. and Mrs. Norman Rill, 3762 Westmount Boulevard; Hinda, of Mr. and Mrs. Louis Schreiber, 4341 Westmount Boulevard; Sharon, of Mrs. Anna Wolfe, 5120 Bourret Avenue, and the late Morris Wolfe; Liora, of Mr. and Mrs. Menachem Moriel, 11940 Jean Masse. Third row, standing, left to right: Michael Grossman, son of Mrs. Bess Grossman, 575 Glengarry Avenue, and the late William B. Grossman; Kenneth, of Dr. and Mrs. Robert Wiener, 4340 Hingston Avenue; Warren, of Mr. and Mrs. Raymond Felson, 56 Rugby Place; James, of Mr. and Mrs. Lenard Shavick, 4465 Montrose Avenue; Edward, of Mr. and Mrs. Benjamin Fisher, 1952 St. Germain Boulevard; Philip, of Mr. and Mrs. Paul M. Levee, 240 Appin Avenue; Douglas, of Mr. and Mrs. Harry Arnold, 1 Holly Road; Michael, of Mr. and Mrs. Philip Levenson, 775 Dorais Avenue. Fourth row, standing, left to right: Michael, son of Mr. and Mrs. Gerald Rath, 1065 Vanier Street; David, of Mr. and Mrs. Frank Engels, 5552 Lyndale Avenue; Richard, of Mr. and Mrs. Simpson Lightstone, 177 Brittany Avenue; David, of Mr. and Mrs. William W. Solkin, 579 Portland Avenue; Bryan, of Mr. and Mrs. Lawrence M. Bessner, 5565 Queen Mary Road. Absent from the photograph was Douglas Young, son of Mr. and Mrs. Benjamin C. Young, 565 Dorais Avenue.

— Jack Markow

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Pictured from left to right are: Henri Charbonneau, director of the evening division of Loyola College, in Montreal; Ted J. Lebovics, 5791 Trinity Avenue, Montreal; and Ogden Glass, principal and vice-chancellor of Bishop's University. Academic leader of the evening division of the graduating class at Loyola College, Mr. Lebovics received the Bachelor of Arts degree magna cum laude; and is a first year Law student at McGill University. He is married to the former Miss Bluma Perlin, daughter of Mr. and Mrs. William Perlin, 6325 Macdonald Avenue. They have a son, Daniel, aged two years. Mrs. Lebovics received the Bachelor of Science degree from McGill University. Mr. Lebovics is the son of Mr. and Mrs. Joseph Newman, 3055 Linton Avenue, and the late Daniel Lebovics, of Hungary.

— Canada Wide

Larry Heitner, below, son of Mr. and Mrs Ephraim Heitner, 4995 Carlton Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree in 1965, with honours in Mathematics. He was a member of Knights of Pythias; Hillel Foundation; Swimming Club; Bowling Club; and played in intramural football. He is the brother of Harry Heitner; Mrs. Nina Chartoff, of New York; and Mrs. R. C. Meyer, of Senneterre, Quebec. Mr. Heitner is studying for the Master of Arts degree at Sir George Williams University.

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DOW THE MASTER BREWERS

Dr. Harold N. Segall, 1100 Cote des Neiges Road, Montreal, was elected president of the Quebec Heart Foundation at its annual meeting at the Ritz-Carlton Hotel. He has been associated with the Foundation since its very inception when it was initiated by a group of Jewish women with Mrs. Leon Fischel, of Montreal, who organized the Quebec Heart Research Society, as president. The next year, Mrs. Joshua Axler continued the work and gained progress by raising money for heart research. In 1957 this Society was transformed into the Foundation, with the late Honourable Wilfred Gagnon as its first president. Dr. Segall is an associate professor of medicine at McGill University, and consultant to several hospitals in Montreal, and Plattsburgh, N. Y. On assuming the presidency, Dr. Segall said: "The prevention of sudden death is an aspect of research which greatly merits more attention than it is getting. The mechanism which keeps the heart beating regularly, somehow gets switched off. If the victim finds himself in a hospital equipped for resuscitation, he has one chance in ten of being brought back to life. If the switch-off occurs anywhere else, there are only four minutes in which to find the kind of first aid that will keep him fit for resuscitation when he reaches the hospital." Dr. Segall said that the Foundation should concentrate more attention on how to prevent the switch-of. However, if research is to continue on other problems, new funds and new personnel, specially trained for heart-switch-off studies, might be sought. Dr. Segall is married to the former Miss Dorothy Caplin, daughter of Mr. and Mrs. Louis K. Caplin, 5235 Cote St. Luc Road. They have a son, and daughter-in-law, Mr. and Mrs. Jack Segall, of Detroit, Michigan; and a son-in-law, and daughter, Mr. and Mrs. Thomas Kahn (Carol), 8 Grenville Avenue, Montreal; and five glandchildlen: Hardy, Stephanie, and Scott Segall; and Andrea, and Peter Kahn. The objective of the Foundation is to support and promote research on diseases of the heart and blood vessels. To this end, it seeks to inform the public about the needs of the scientists, the results of their work, and its significance in the prevention and control of these diseases. Fifty per cent of all deaths are due to heart disease, the leading public health problem. The official campaign for funds takes place early in February. The Foundation welcomes donations in lieu of gifts when events of a happy or unhappy nature occur in families.

Leonard Vincent Cohen, below, son of Mr. and Mrs. Morris Cohen, 5761 Westluke Street, graduated from McGill University with a Bachelor of Science degree, majoring in Mathematics. He is the brother of Eli Cohen; and Miss Riva Cohen.

[illegible]el, aged thirteen years, above, is the son of Mr. and Mrs. Albert Bailin, 110 Willowdale Avenue, Montreal; and brother of Miss Joyce Bailin; and of Benjamin, aged twelve years; grandson of Mr. and Mrs. Philip Bailin, of Atlantic City, N. J.; and of the late Mr. and Mrs. Max Oberman, of Montreal.

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Lorna Debra, left, aged thirteen years; Glenda Sharon, nine; and Jeffrey Sheldon, four; above, are the children of Mr. and Mrs. Issie Steinberg, 4749 Kent Avenue, Montreal; grandchildren of Mrs. Bessie Steinberg, 5125 Bourret Street; and of Mrs. Fanny Sherman, 550 Alexis Nihon Boulevard.
—Perl's Photo Inc.

Eddy, aged thirteen years, above, is the son of Mr. and Mrs. Moses Cook, 3846 Mackenzie Street, Montreal; brother of Leo Cook.
— M. Friedman

Leon, aged thirteen years, above, is the son of Mr. and Mrs. Max Sitzer, 35 Vinci Crescent, Toronto; brother of William Isadore, eighteen months; grandson of Mr. and Mrs. David Sitzer, 37 Forest Wood; and of the late Mrs. Clara Sitzer; and of Mr. and Mrs. Gregory Geller, of Lvov, Russia.
— St. Clair Photo Studio

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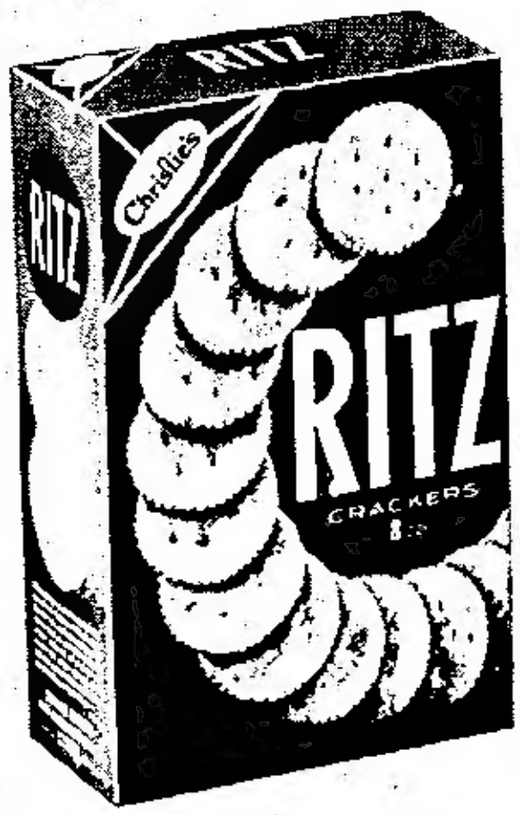

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Norman, aged thirteen, above, is the son of Mr. and Mrs. Harry Pisarek, 20 Alexis Boulevard, Toronto; brother of Irving, sixteen; and Seymour, ten.
— Famous Studio

David, aged thirteen years, above, is the so[n] of Mr. and Mrs. Nathan Gantz, 5759 Wes[t]worth Avenue, Montreal; grandson of Mr. [and] Mrs. H. Liberman, 5270 Bourret Street; and [of] the late Mr. and Mrs. R. Gantz, of Montreal.

Mrs. Hyman Beraznik, 5360 Macdonald Avenue, Montreal, left, is the former Miss Rosanne Engelberg, daughter of Mr. and Mrs. Louis Engelberg, 2215 Duncan Road. Mr. Beraznik is the son of Mr. and Mrs. Jack Beraznik, 5129 Westbury Avenue.

— Hy Welt

Miss Manya Galet, right, is the daughter of Mr. and Mrs. Morris Galet, 11260 Bois de Boulogne Street, Montreal; sister of Samuel Galet, aged seventeen years.

Mrs. Anthony Polonsky, of Warsaw, Poland, left, is the former Miss Arlene Glickman, daughter of Mr. and Mrs. Henry Glickman, 3575 Bathurst Street, Toronto. Mr. Polonsky is the son of Dr. and Mrs. David Polonsky, of Johannesburg, South Africa.

— Horvath Photography

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SIXTEEN TOP STUDENTS IN 1965 HIGH SCHOOL

Stephen Tanny, above, son of Mr. and Mrs. Morris Tanny, 7 Regal Road, Montreal, graduated from Wagar High School with a mark of 95.9 per cent in the 1965 High School Leaving Examinations. This was the highest mark compiled by a student in the Province of Quebec for this year. Previously he attended Merton School and Monklands High School. While at Wagar he was a member of the "Reach For The Top" team; the band; the Mathematics Club; the History Seminar; the Science Club; and took part in intra-mural sports; was in the Mount Royal Music Festival; was the Speaker for the School's Model Parliament. Each year he won the Protestant School Board Scholarship. This year he won a McGill University Entrance Scholarship; a two-hundred and fifty dollar scholarship given to him by the Sun Life Assurance Company for his achievement in the Canadian Mathematical Congress contests. He is the brother of Gerald Tanny, aged nineteen, a student at McGill University; and David, fifteen. He is the grandson of Mrs. R. Tanny, of Montreal. He is now studying at McGill University, Faculty of Science.

Abraham Igelfeld, above, aged seventeen and one-half years, is the son of Mrs. Miriam Igelfeld, 3105 Van Horne Avenue, Montreal, and the late Nathan Igelfeld. He graduated from Outremont High School with ninety-four point two per cent, with first in general proficiency. He won the Trustees' Silver Medal; Trustees' Bronze Medal; Outremont High School Merit Pin; Protestant School Board Medal; Birks Silver Medal; Fred Cook Scholarship; Alice Ruark Scholarship; Milton Kastello Scholarship; Outremont High School Scholarship; received a book, "Tradition And Dream," written by Walter Allen; and the book, "Words", by Jean Paul Sartre, the existentialist writer. He is attending the Massachusetts Institute of Technology, in Cambridge, Mass.

Paul Berkowitz, above, son of Mr. and Mrs. Saul M. Berkowitz, 5170 Hingston Avenue, Montreal, graduated from West Hill High School with a mark of 93.9 per cent in the 1965 High School Leaving Examinations. This was the highest mark in West Hill High and the fourth highest mark in the Province of Quebec. Previously he attended Willingdon Public School. At West Hill he was a member of the Science Club; the Mathematics Club; the Ski Club; the Debating Club; and the orchestra. He won an award from the Canadian Mathematical Congress; a Sarah Fischer Scholarship in 1964 and 1965; a Protestant School Board Scholarship in each of his four years at West Hill; a McGill University Entrance Scholarship; the Ford of Canada Centennial Performing Arts Scholarship in Music; played the piano with the Montreal Symphony Orchestra at the Young People's Concerts in 1962 and in 1965. Peggy, aged fifteen years; and Julie, twelve, are his sisters. He is studying at McGill University, Faculty of Arts and Music. He is the grandson of Mrs. Jennie Berkowitz, of Montreal; and of Mrs. Anne Sohn, of Toronto, Ont.

Gordon Cohen, above, son of Dr. and Mrs. Arthur Cohen, 280 Dufferin Road, Montreal, graduated from West Hill High School with a mark of 93.5 per cent in the 1965 High School Leaving Examinations. Previously he attended the United Talmud Torahs. At West Hill he was a member of the Bridge Club; the Glee Club; the Mathematics Club; and took part in school sports. He won an award from the Canadian Mathematical Congress during the 1965 contests; a Protestant School Board Scholarship each of his four years at West Hill; a McGill University Entrance Scholarship. He is the brother of Joanne, aged fourteen; grandson of Mr. and Mrs. Oscar Chazan. He is studying in the Faculty of Science at McGill University.

Marvin Huberman, above, son of Mr. and Mrs. Philip Huberman, 4467 Carlton Avenue, Montreal, graduated from Northmount High School with a mark of 92.0 per cent in the 1965 High School Leaving Examinations. Previously he attended the Jewish People's Schools. At Northmount he was a member of the Cultural Committee; the Model Parliament; the Debating Club; the Chess Club; the Mathematics Club; the Musical Appreciation Club. Each of the four years at Northmount he won the Protestant School Board Scholarship. This year he won a McGill University Entrance Scholarship. He is the brother of Jack, aged ten years.

Julius Grey, above, son of Mr. and Mrs. Zygmunt Grey, 4870 Plamondon Street, Montreal, graduated from Northmount High School with a mark of 93.0 (ninety-three) per cent in the High School Leaving Examinations of 1965. Previously he attended Iona Public School from which he won a Protestant School Board Scholarship into Northmount, a scholarship which the Board renewed each year at Northmount. He won a McGill University Entrance Scholarship in 1965. At Northmount he was treasurer of the Students' Council; assistant editor of the school newspaper, "The Page"; literary editor of the school annual; a member of the "Reach For The Top" team which won a thousand dollars for the school, and for scholarship; having been chosen to appear on this C.B.C. television series, with Barry Pinsky. He was on the Culture Committee; the Debating Team; president of the Chess Club; and member of the Stamp Club. He is the grandson of Mrs. Leah Jungman, of Israel; and Mrs. Fay Grey, of Montreal. He is now studying in the Faculty of Arts at McGill University.

Ronald Simkover, above, son of Mr. and Mrs. Harry Simkover, 7916 Mackle Road, Montreal, graduated from Wagar High School with a mark of 91.6 per cent in the 1965 High School Leaving Examinations. Previously he attended Sir Arthur Currie, and Edinburgh Schools. While at Wagar he was a member of the Mathematics Club; the Chess Club; the Model Parliament; the Debating Club; the Current Events Club; the Science Club. He won a Mathematical Congress Award; a McGill University Entrance Scholarship; a Protestant School Board Scholarship each of his four years at high school. He is the brother of Phyllis, aged fourteen years. He is at McGill University, Faculty of Science.

Alexander Fiszauf, above, aged seventeen years, of Montreal, son of Mr. and Mrs. B. Fiszauf, of Austria, graduated from Wagar High School with ninety-one point five per cent in the 1965 High School Leaving Examinations. He was a student at Monklands High School in grade eight and nine. The mark compiled was the second highest of Wagar High School. He was Student Council president for 1963-1964; member of the Ski Club; of the Folk Music Club, where he played the guitar; of the Model Parliament; and literary editor of the Wagar High School annual. He received a $100 McGill Entrance Scholarship; $100 Beth Beith Scholarship; Birks Medal for scholarship and was honoured by the City of Cote St. Luc with a pin. He is at McGill University, Faculty of Arts. He is the brother of Carin, aged seven years.

LEAVING EXAMINATIONS IN THE PROVINCE OF QUEBEC

Carole Fainstat, above, daughter of Mr. and Mrs. Michael Fainstat, 4136 Wilson Avenue, Montreal, graduated from West Hill High School with a mark of 91.4 per cent in the 1965 High School Leaving Examinations. Previously she attended Willingdon Public School. At West Hill she was in the school band; school sports; was a member of the Students' Council; and of the school newspaper staff. She won the Protestant School Board Scholarship in each of the four years at West Hill; in 1965 a McGill University Entrance Scholarship. She is now in the Faculty of Arts in McGill University. She is the sister of Dale, aged fifteen; Paula, and Valerie, twins, eleven; granddaughter of Mr. and Mrs. Jack Fainstat, 4755 Plamondon Street, Montreal; and of Mr. and Mrs. F. Marcuse, 4640 Grand Boulevard.

Murray B. Baron, above, son of Dr. and Mrs. Henry A. Baron, 4850 Cedar Crescent, Montreal, graduated from West Hill High School with ninety-one point four per cent in the 1965 High School Leaving examinations. The mark compiled was the third highest of West Hill High School. He received a McGill Entrance Scholarship; a West Hill Memorial Scholarship; $100 prize for outstanding achievement in the French course; a prize for excellence in intermediate Mathematics; and a prize for Biology. He was a member of the Science Club; and of the Mathematics Club. He is the brother of Lois, aged sixteen years; and Carole, fifteen; grandson of Mr. and Mrs. Abraham Baron, 6666 Fielding Avenue; and of the late Mr. and Mrs. Morris L. Joseph.

Henry Markovits, above, son of Mr. and Mrs. Leslie Markovits, 5614 McMurray Street, Montreal, graduated from Wagar High School with a mark of 91.3 per cent in the 1965 High School Leaving Examinations. Previously he attended Coronation, Westminster, Edinburgh, and Montreal West Schools. At Wagar he was Student Council representative; Opposition Leader in the school's Model Parliament; a member of the Current Events Club; played soccer, and badminton, and wrestled; was in the History Seminar; and Science Club. Each year he won a Protestant School Board Scholarship. This year he won a prize in the Canadian Mathematical Congress contests; and a McGill University Entrance Scholarship. He is the brother of Rita, aged fourteen years. He is studying at McGill University in the Faculty of Science.

Peter Doubilet, above, son of Mr. and Mrs. Samuel A. Doubilet, 4655 Circle Road, Montreal, graduated from West Hill High School with a mark of 91.3 per cent in the 1965 High School Leaving Examinations. Previously he attended the Jewish People's Schools. At West Hill he was a member of the Mathematics Club; the Bridge Club; the Chess Club; the Golf Club; was in school sports; a winner in the International Actuarial Contests; and won a McGill University Entrance Scholarship. He is the brother of Miss Susan Doubilet, a fourth-year architecture student at McGill University; and George, aged twelve years; grandson of Mrs. Bessie Saltzman, 3004 Brighton Avenue. He is studying in McGill University, Faculty of Science.

Allan Jassby, above, son of Dr. and Mrs. E. David Sherman, 4330 Hampton Avenue, Montreal, graduated from West Hill High School with a mark of 91.1 per cent in the 1965 High School Leaving Examinations. At West Hill he was president of the Science Club. This year he won a West Hill Memorial Scholarship; and a prize in a physics contest sponsored by the Canadian Association of Physicists. He is studying at the Massachusetts Institute of Technology in Cambridge, Massachusetts.

Barry Pinsky, above, son of Mr. and Mrs. Gabriel Pinsky, 4125 Mackenzie Street, Montreal, graduated from Northmount High School with a mark of 90.7 per cent in the 1965 High School Leaving Examinations, and is now in the Honours Engineering course at McGill University. Previously he attended United Talmud Torahs, and Coronation Schools. At Northmount he was a member of the Prefect Board; worked on the school newspaper, "The Page"; was a member of the "Reach For The Top" team which won a thousand dollars for the school, and for scholarship; having been chosen to appear on this C.B.C. television series, with Julius Grey. This year he won a McGill Entrance Scholarship. He is the brother of Lawrence and Earl.

Samuel Apelbaum, above, son of Mr. and Mrs. Leon Apelbaum, 1740 College Street, Montreal, graduated from St. Laurent High School with a mark of 90.3 per cent in the 1965 High School Leaving Examinations. Previously he attended Coronation and Laurentide Schools. At St. Laurent High he was editor of the school annual, the "Milestone"; a participant in the 1962 Christmas production to contribute to the school scholarship fund; winner of the Honour Badge for scholastic achievement every term except one during the four years at the school. This year he won a $2,500 scholarship from the International Ladies Garment Workers' Union; and a McGill University Entrance Scholarship. He is studying engineering at McGill University. He is the brother of Hanna, aged thirteen.

Sherry Simon, above, daughter of Dr. and Mrs. Albert V. Simon, 4895 Mira Road, Montreal, graduated from Westmount High School with a mark of 91.1 per cent in the 1965 High School Leaving Examinations. Previously she attended Roslyn School. The mark compiled was the highest in Westmount for 1965. At Westmount High she was treasurer of the Students' Council; a member of the tennis team; the Current Events Club; the basketball team; the volleyball team; the band; the Drama Club; was valedictorian of the Class of 1965; assistant editor of the school newspaper, the "Purple And White"; and a member of Temple Emanu-El. This year she won a McGill University Entrance Scholarship. She is the sister of Frederick L. Simon, a second year medical student at McGill; and Richard, aged eleven; granddaughter of Mrs. F. Simon; of Mrs. Louis Beck; both of Toronto. She is studying at McGill University in the Faculty of Arts.

HAPPY
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Raymond Mark Wintrob, son of Mr. and Mrs. Irving Wintrob, 210 Glenayr Road, Toronto, above, graduated from University College, at the University of Toronto, with the Bachelor of Arts degree in the general course. He was on Hillel Foundation executive; in Youth Services at Beth Tzedec Synagogue; is at the Rabbinical School of the Jewish Theological Seminary of America, in New York. He is the brother of Jonathan Wintrob, a student at McGill University, in Montreal; and Ava, who is in grade ten at North Toronto Collegiate.

Kenneth Goodman, son of Mr. and Mrs. Irwin Goodman, 304 Rosemary Road, Toronto, below, graduated from the University of Toronto in Chemical Engineering, with the Bachelor of Applied Science Degree. He was active in scuba diving; producer of "Skule Nite" of the Engineering Faculty; a swimming instructor at the new Y. M.-Y.W.H.A.; is the brother of Sheldon Goodman, aged nineteen years; and Miss Carolyn Goodman; grandson of Mrs. Rose Litovitz, 350 Whitmore Avenue; and of Mrs. Toby Goodman, 22 Menin Road.

— Douglas Humphries

Joseph Murray, aged thirteen years, left, is the son of Mr. and Mrs. Alex Lifshitz, 44 Deverell Crescent, Toronto. He is the brother of Miss Regina Lifshitz; and of Anne, seven.
— Horvath Photography

Mrs. Norman Gross, 7460 Kingsley Road, Montreal, is the former Miss Marilyn Katz, daughter of Mr. and Mrs. Henry Katz, 5490 Lavoie Avenue. Mr. Gross is the son of Mr. and Mrs. Benjamin Gross, 7015 Chester Avenue.
— Perl's Photo Inc.

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Miss Karen Stein, right, editor of the 1964 Vox Ducum year-book of Westmount High School, received the Montreal Gazette plaque for the year-book in the best overall presentation category. Left is Mrs. S. Lancey, year-book literary adviser; and centre, T. Mayer, business adviser. Miss Stein is the daughter of Mr. and Mrs. Albert Louis Stein, 5042 Ponsard Avenue; sister of Allan Stein, Michael Stein, and David Stein; granddaughter of Herman Stein, 5545 Cote St. Luc Road; and of Mrs. D. Speisman, 2520 Van Horne Avenue.

— Gazette Photo Service

Mark Charles, aged seventeen years, below, is the son of Mr. and Mrs. Irving Steinman, 1427 Portland Avenue, Sherbrooke, Quebec. He graduated from Sherbrooke High School in 1965 as class Valedictorian. His activities included soccer, volleyball, basketball, track, and hockey. He was editor of the School Magazine 1965. He is a first year student at McGill University, Faculty of Commerce. He is the brother of Seymour Steinman; Ralph Steinman; and Joni, aged twelve years; grandson of Mrs. Nathan Takefman, 5160 Macdonald Avenue, Montreal, and the late Mr. Takefman.

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conversation
begins
with
today's
The Gazette
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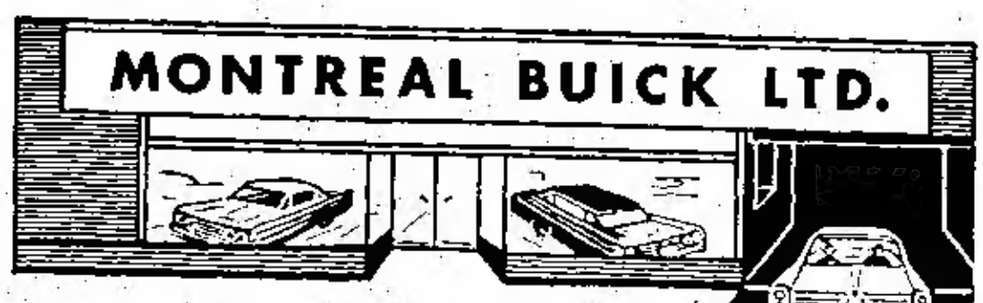

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Mrs. Frank Abrams, 23 Rosseau Road, Toronto, above, was Miss Pearl Helen Goldstein, the daughter of Mr. and Mrs. Harry Goldstein, 138 Dunblaine Avenue. Mr. Abrams is the son of Mr. and Mrs. William Abrams, 2 Watford Avenue; grandson of Mrs. Leah Bluestein, 600 Eglinton Avenue West.

Horvath Photography

Miss Karen Beder, below, daughter of Mr. and Mrs. Jack Beder, 7522 Guelph Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree in 1965 with first class honours in botany. She was a member of the Outing Club; Film Society; Folk Music Society; took part in Combined Charities. In 1961 she won a McGill University Entrance Scholarship; in 1965, a grant from the University of Alberta, in Calgary, and did summer field work for research in botany, with Dr. R. T. Ogilvy, of that University where she is now studying for the Master of Science degree in botany. She is the sister of Dr. Douglas Beder, a researcher in radiation laboratories at the University of California.

Mrs. Shallom Lewin, of Poughkeepsie, N. Y., above, is the former Miss Henia Wisgardisky, daughter of Mr. and Mrs. Jone Wisgardisky, 4842 La Peltrie Street, Montreal. Mr. Lewin is the son of Mr. and Mrs. Chaim Lewin, of Forest Hills, N. Y.

— Perl's Photo

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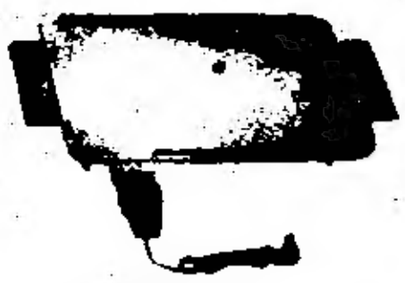

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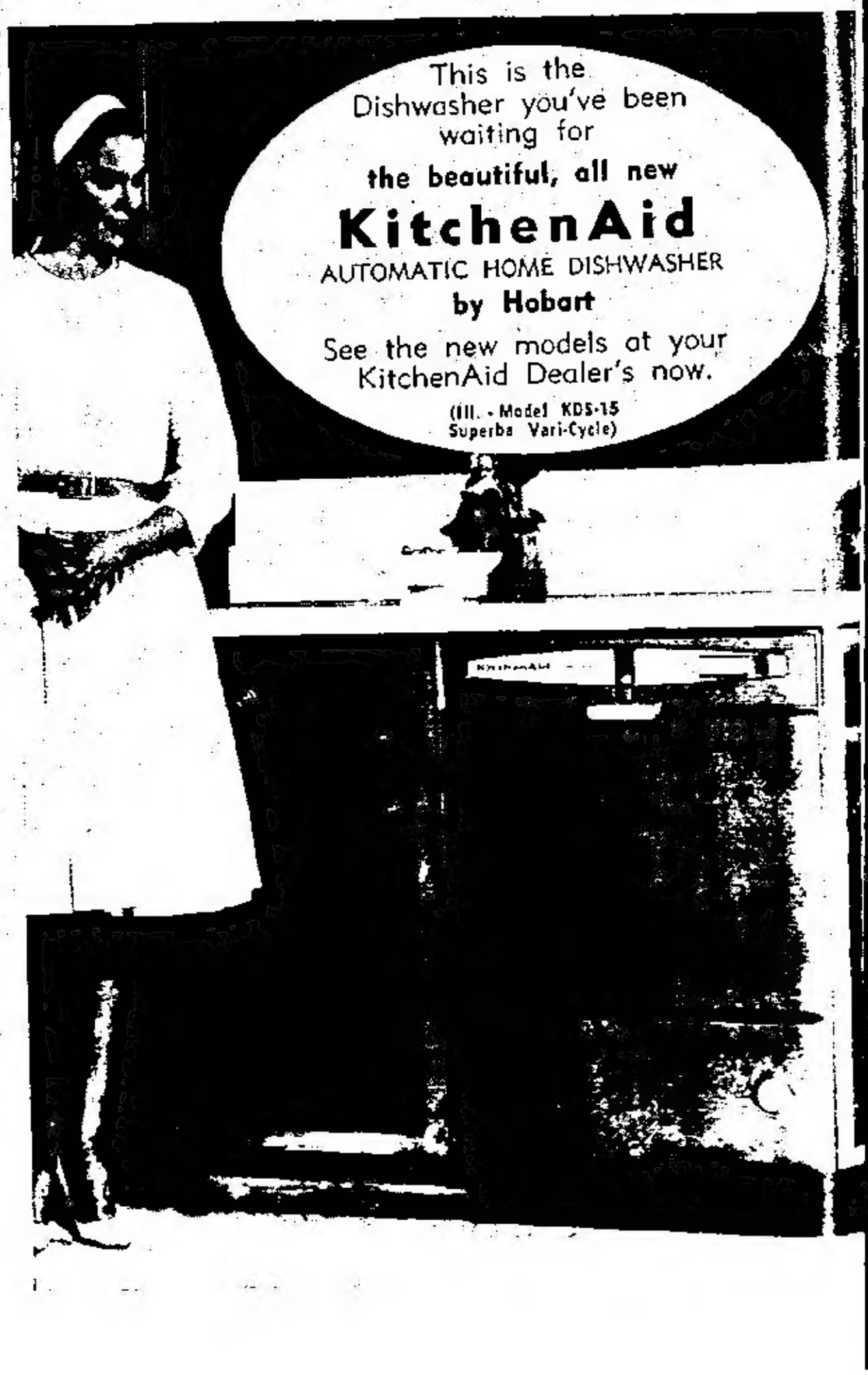

Mrs. Gary Lawrence Freedman, of Seattle, Washington, left, is the former Miss Reisha Reiter, daughter of Mr. and Mrs. Isaac Reiter, 7037 Windfall Avenue, Montreal. Dr. Freedman is the son of Dr. and Mrs. H. M. Freedman, 5724 Kincourt Street. He graduated from McGill University School of Dentistry as a University Scholar in 1964. He won the Lieutenant Governor's Gold Medal for Dentistry; and the Oral "B" Prize; was a member of Alpha Omega Dental Fraternity; class president from 1962 to 1964.
— Perl's Photo Inc.

Left, Mrs. Gordon E. Naimer (nee Dulcie Evin), 4667 Vezina Street, Montreal, above, graduated from McGill University with the Bachelor of Arts degree in 1965. Her husband, a graduate of McGill University, with the Bachelor of Arts degree, is at McGill, Faculty of Law. They have a daughter, Lorraine, aged one year. Her younger sister, Miss Donna Evin, right, above, graduated from Sir George Williams University in 1965, with the Bachelor of Arts degree. She was president of Hillel Foundation there; and a founder of the Blood Drive; is attending Hebrew University, in Jerusalem, Israel, as a Lady Davis and Michael Greenblatt Travelling Fellowship. They are the daughters of Mr. and Mrs. Harry Evin, 4535 Mayfair Avenue; and sisters of Richard Evin, a fourth year student at McGill, Faculty of Arts. They are the granddaughters of Mrs. Zelda Aber, 4104 Wilson Avenue, and the late Harris Lyon Aber; and of the late Mr. and Mrs. George Evin, of Quebec City, Quebec, and Montreal.

Dr. Sheldon Rose, 3 Goldfinch Court, Toronto, above, son of Mr. and Mrs. Simon Rose, 56 York Downs Drive, graduated from the University of Toronto in Dental Surgery. Dr. Rose was a member of Alpha Omega Fraternity; played inter-faculty basketball, volleyball. His wife is the former Miss Ruth Heiber, daughter of Mr. and Mrs. S. Percy Heiber, 12 Collinson Boulevard. He is the brother of Mrs. Herbert Lockhart (Marilyn), 46 Frankton Avenue; and Perry.

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Pictured from left to right are: Dr. Joseph Diamond, executive vice-president of the Bureau of Jewish Education, of Toronto; Jack D. Pearlstein, Q. C., president; Cary Elias, son of Mr. and Mrs. Philip Elias, who won second place in the Comprehensive English Division of the Ontario Regional Bible contest; Edward Fingold, son of Mr. and Mrs. Harvey Fingold, who won first place in the Ontario Comprehensive English Division, subsequently taking first place in the national finals at New York, and winning a summer in Israel; Alexander Brown, associate director, of the Bureau of Jewish Education, chairman of the Bible contest; and Dr. Solomon Ullman, senior consultant, Bureau of Jewish Education.

Neil Naftolin, thirteen, above, is the son of Mr. and Mrs. Benjamin Naftolin, 58 Westgate Boulevard, Toronto; brother of Lawrence, sixteen; grandson of Mr. and Mrs. Isaac Naftolin, 25 Camberwell Drive; and of Mrs. Fanny Silverman, 670 Coldstream Avenue.

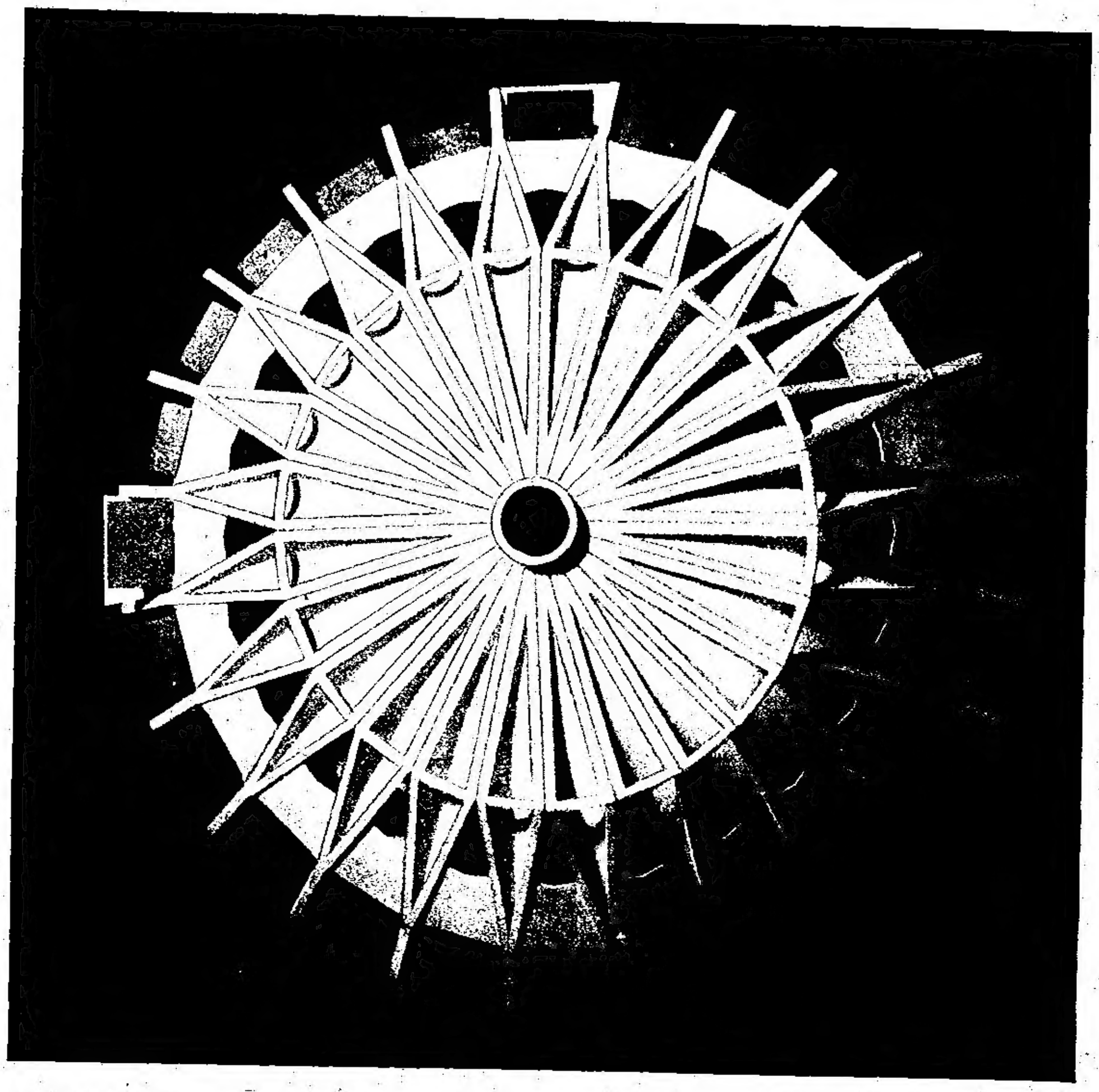
— Famous Studio

Above, centre, is Dr. Ernest Sirluck, M. B. E., 185 Balmoral Avenue, Toronto, Dean of the School of Graduate Studies of the University of Toronto, presenting the International Nickel Company of Canada Fellowship grants on Canadian-American relations to Allan C. Smith, 6 Sussex Avenue, Toronto, left; and Irving M. Abella, 10 Rosebury Road, Toronto, right. Mr. Smith, whose grant of $2,500 is for one year, is the son of Mr. and Mrs. R. C. Smith, 1149 Warsaw Avenue, Winnipeg, Manitoba. His wife is the former Miss Vicky Robinson, daughter of Dr. and Mrs. R. T. Robinson, 125 Elm Street, Winnipeg. Mr. Smith received the Bachelor of Arts degree, with first class honours in history, at the University of Manitoba; and the Master of Arts degree at the University of Toronto, in 1964, working on a General Motors Scholarship; and a Woodrow Wilson Fellowship. He is continuing on a Canada Council Fellowship, and a University of Toronto open fellowship. Mr. Abella received the Bachelor of Arts degree at the University of Toronto in 1963, with first class honours in Modern History; and the Master of Arts degree in 1964. The International Nickel grant of $4,000 a year was awarded to him for three years, until 1967. This last year he was a research assistant for the Bilingualism And Biculturalism Commission; and a chairman of the 1964 University of Toronto Conference on Canadian Affairs, on "The Changing Face Of English Canada". He was president of the Graduate Historical Club. His thesis for his doctorate degree is on "The History Of The Congress of Industrial Organizations In Canada". He is a grandson of Mrs. Alta Shiff, 572 Deloraine Avenue, Toronto. Dean Sirluck served overseas with the Canadian Army during the Second World War, finishing with the rank of major, having received the Bachelor of Arts degree at the University of Manitoba; and Master of Arts degree at the University of Toronto. He was a professor in English, at the University of Chicago, and received the Ph.D. degree from the University of Toronto. He was a Guggenheim Fellow, spending a year at the British Museum; and another year there as a Fellow of the American Council of Learned Societies. He was an Overseas Fellow, at Churchill College, in Cambridge. He is on the board of governors of the Ontario Institute for Studies in Education. He published the "Complete Prose Works Of John Milton", edited with interpretive introduction and critical apparatus; and numerous articles on Milton, Puritan Revolution, and Spenser.

— Marshall

Howard Sidney, thirteen, above, is the son of Mr. and Mrs. H. Sokolowski, 24 Renoak Drive, Toronto; brother of Marsha, eleven.

— St. Clair Photo Studio



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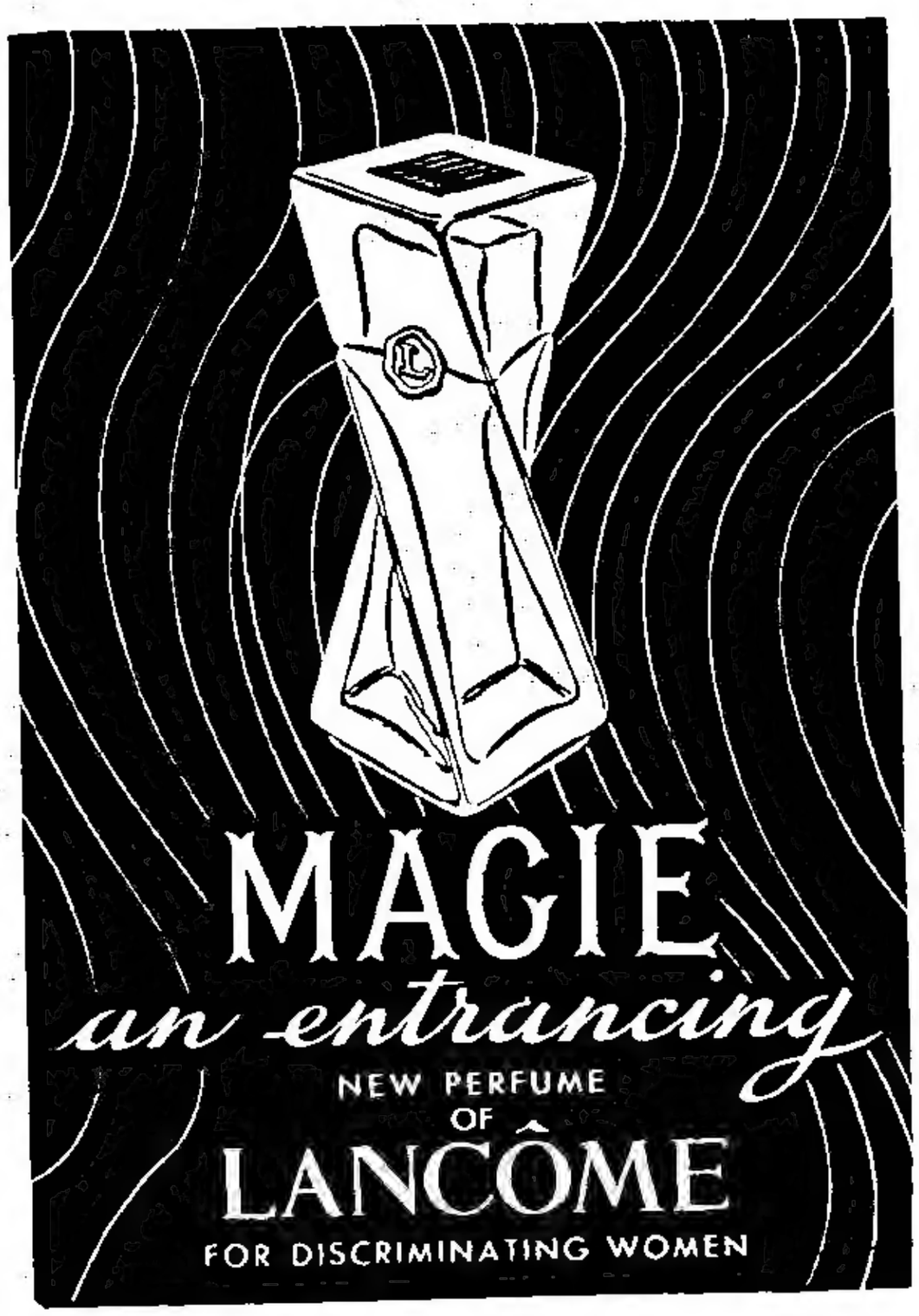
Left, John Craig Eaton, and far right, Mrs. Eaton, 49 Highland Avenue, Toronto, presented Margaret Eaton Scholarships at the graduation banquet of the School of Physical and Health Education, at the University of Toronto, to: second left, Mrs. D. G. Coultis, 161 Wilson Avenue, the former Miss Shirley Hancock, daughter of Mr. and Mrs. E. C. Hancock, 50 Saguenay Avenue, who graduated in June. Centre, is Miss Carmen Eveline Mauer, a third-year student, daughter of Rudolf Mauer, 139 Glenholme Avenue, and the late Mrs. Mauer; and Miss Carole Lokash, a second-year student, daughter of Mr. and Mrs. Joseph Lokash, 685 Briar Hill Avenue. The scholarships are valued at $850 each and are awarded annually to the women students with the highest standing in each year of the course. The Eaton Foundation had this to say about each recipient: "Following graduation in June, 1965, Mrs. Coultis was married, and joined the staff as instructor in the Department of Physical and Health Education at the University of Toronto. Mrs. Coultis is an outstanding teacher. She is talented and has a highly professional attitude. Miss Mauer is a recognized leader among the third year women students. She is thorough in her work and commands the respect of her classmates. She has a searching mind and, in addition, has demonstrated considerable ability in her work. In second year, Miss Lokash continues to be a high-ranking student. She has a genuine interest in fine art and introduces a creative aspect in her own work. She is capable of doing her own thinking and is a pleasant person".

— Eaton's

Shari, right, and Sandi, far right, aged four years, are the twin daughters of Mr. and Mrs. Wilfred Wohl, 79 Invermay Avenue, Toronto; sisters of Carol, aged fifteen years; Lynda, thirteen; Heather, eleven; and Risa, nine; granddaughters of Mr. and Mrs. Henry Young, 12 Casimir Avenue; and of the late Mr. and Mrs. Abraham Wohl.

— Horvath Photography



Barry, aged thirteen years, top right, is the son of Mr. and Mrs. Frank Fogel, 4854 Bathurst Street, Toronto; brother of Miss Sharon Fogel; grandson of Mr. and Mrs. Harry Grafstein, 70 Purdon Drive.

— Horvath Photography

Mrs. Gerald David Gordon, 2300 Gold Street, Montreal, right, is the former Miss Barbara Fern Schnider, daughter of Louis Schnider, 3440 Ridgewood Avenue, and Mrs. Anne Schnider, 2400 St. Louis Street. Mr. Gordon is the son of Mr. and Mrs. Ben Gordon, 4902 Carlton Avenue.

Mrs. Gary Cooper, 7480 Mountain Sights Avenue, Montreal, above, is the former Miss Esther Kirshbaum, daughter of Mr. and Mrs. David Kirschbaum, 3987 La Peltrie Street. Mr. Cooper is the son of Mr. and Mrs. Jack Cooper, 4200 Bouchette Street.

— Perl's Photo Inc.

Miss Roslyn Gelfund, below, daughter of Mr. and Mrs. Solly Gelfund, 60 York Downs Drive, Toronto, graduated from the University of Toronto with the Bachelor of Arts Degree, majoring in Psychology. She was a member of Hillel Foundation, and took part in the U. C. Follies and Skule Nite productions. This year she is attending the Ontario College of Education. She is the sister of Miss Linda Gelfund, who attends Sir Sanford Fleming Secondary School; granddaughter of Mr. and Mrs. E. Willinsky, 9 Kingsbridge Court; and of the late Mr. and Mrs. L. Gelfund.

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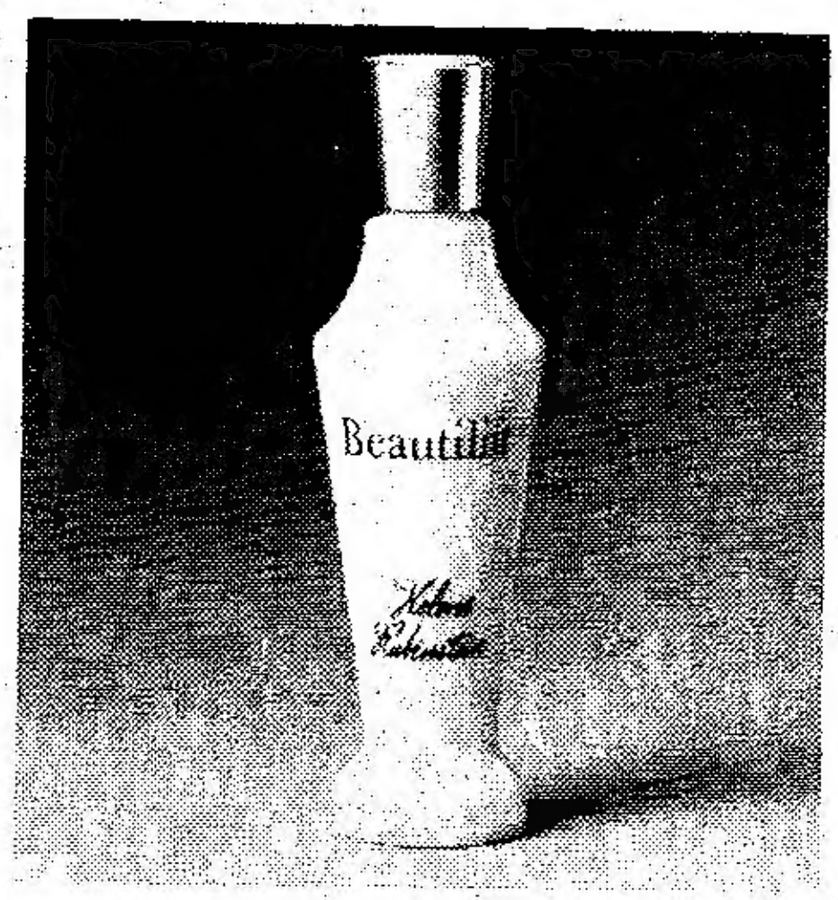

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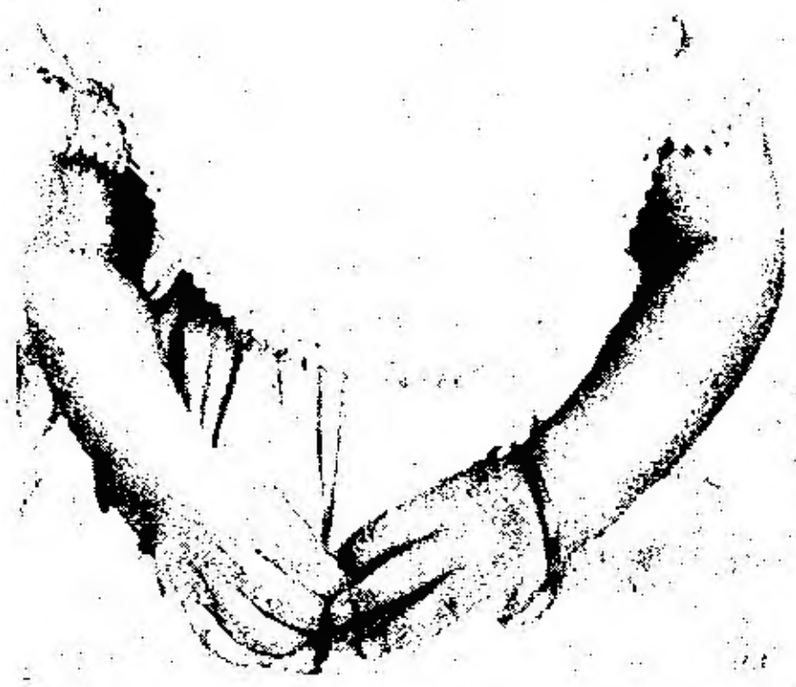
Gary, aged thirteen years, right, is the son of Mr. and Mrs. M. Shinder, 5504 Bourret Street, Montreal; brother of Barbara, below, aged ten years; grandchildren of Mr. and Mrs. M. Shinder, 5885 Souart Street; and of Mr. and Mrs. M. Boyman, of Montreal.
— Cornwel



Sharon Iris, aged three and one-half years, above, is the daughter of Mr. and Mrs. Paul Katz, 6280 Northcrest Place, Montreal; granddaughter of Mrs. Elsa Kreutzer, 6525 Wilderton Avenue, and the late George Kreutzer; and the late Mr. and Mrs. E. Katz, Cologne, Germany.
— Cornwel

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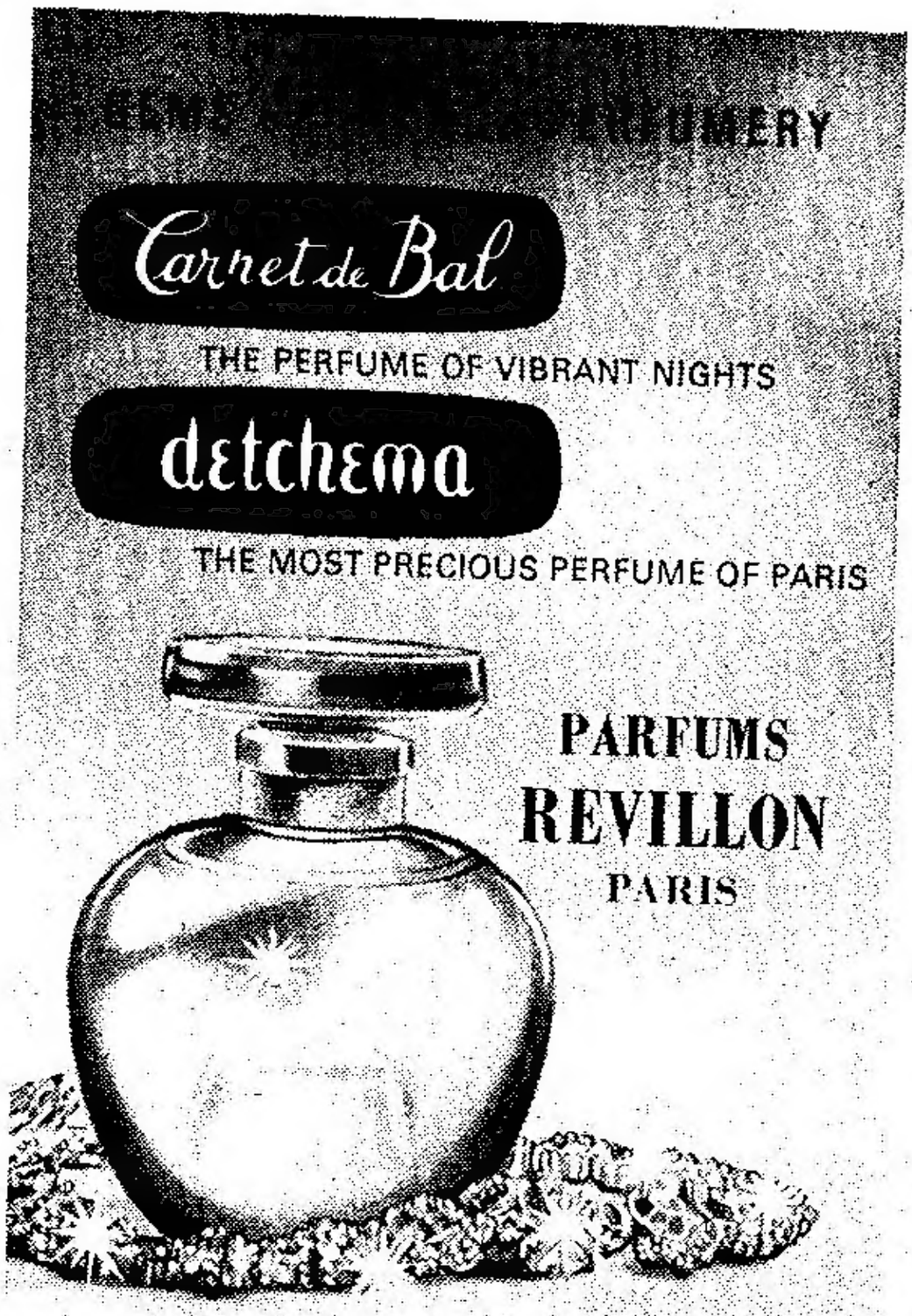
Mitchell Eric, aged eleven months, left, is the son of Mr. and Mrs. Nat. Kravitz, 4950 Bourret Street, Montreal; grandson of Mr. and Mrs. Louis Waxman, 4622 Plamondon Street; and of Mr. and Mrs. Alex Kravitz, 6635 Trans Island Avenue.
— Perl's Photo Inc.

Allen David Fraser, right, son of Mr. and Mrs. Israel Fraser, 57 Verwood Avenue, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree, in Philosophy. He is in the first year of Law, at Osgoode Hall.

Mrs. Harry Feldman, 5568 Woodbury Avenue, Montreal, above, is chairman of the Pioneer Women bazaar. Mr. and Mrs. Feldman have a son, Irwin Feldman; a son-in-law, and three daughters: Mr. and Mrs. Leonard Wert (Zena), 2785 Darlington Avenue; Miss Beverlee Feldman; Bina, sixteen; two granddaughters: Sharona Wert, five; and Deborah, three. — Van Dyck Studio

Mrs. Lorne Miller, of Chicago, Ill., below, is the former Miss Suzanne Forgang, daughter of Mr. and Mrs. Arthur Forgang, 11 Goldfinch Drive, Toronto. Mr. Miller is the son of Mr. and Mrs. Saul Miller, 5614 Eldridge Street, Montreal.



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Maritimes Section

Mrs. Robert Winston Brown, 31 Waggoner's Lane, Fredericton, N. B., above, is the former Miss Rosalie Zucker, daughter of Mr. and Mrs. Moe Zucker, 229 St. Viateur Street West, Montreal. Mr. Brown is the son of Mr. and Mrs. Samuel Brown, 231 Charlotte Street, Fredericton.

— Besser Studio

Samuel, aged thirteen years, below, is the son of Mr. and Mrs. Morris Davis, 24 Stadacona Drive, Toronto; brother of Miss Rochelle Davis; and of Abraham, sixteen.

— St. Clair Photo Studio

Mrs. Gerald Yale Green, 6525 Wilderton Avenue, Montreal, above, is the former Miss Doreen Brown, daughter of Mrs. Mary Brown, 9 Linwood Crescent, Montreal, and the late Irving Brown. Mr. Green is the son of Dr. and Mrs. Arthur Green, of Glace Bay, N.S. He is a graduate of McGill University, with the Bachelor of Arts degree; also of the University of Montreal, Faculty of Law; and did post-graduate work at the London School of Economics, in London, England.

— Hy Welt

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Maritimes Section

William Kaplansky, 201 Douglas Avenue, Saint John, N. B., was honoured at the twelfth annual testimonial Negev dinner, at the Admiral Beatty Hotel. At the left, are Mr. and Mrs. Leonard Kaplansky 6 Buena Vista Avenue, Lancaster, N.B., son and daughter-in-law; B. R. Guss, Q.C., 70 Orange Street, general Negev chairman; Mr. Kaplansky, and Mrs. Kaplansky; and Leon Kronitz, 5240 Rosedale Avenue, Montreal, the guest speaker. Mr. Kaplansky was honoured in recognition of distinguished service to Jewish and general community efforts. The Negev dinner of the Saint John Zionist Council, on behalf of the Jewish National Fund of Canada, is for the purpose of reclaiming and developing land areas in Israel. A tract of land in the Negev, in the name of the Saint John Jewish Community, will be established in the Holy Land, inscribed to be known in perpetuity as the William Kaplansky Nahala. Mr. Kaplansky was born and educated in Montreal, Quebec. He moved to Saint John in 1939; and has been active in all phases of communal affairs. He is married to the former Miss Rose Budovitch. They have a son-in-law, and daughter, Mr. and Mrs. Jonas London (Etca), of Montreal; and five grandchildren: Margo, aged seven years; John Kaplansky, five; and Sharon, ten; David, seven; and Mark London, four. Mr. Kaplansky is a past-president of the Y. M. - Y. W. H. A.; has held office in Shaarei Zedek Synagogue; Saint John Red Cross Society; Secondary Materials Association; Canadian Jewish Congress, and its War Efforts Committee for Saint John; and the Committee For The Placement Of War Orphans For New Brunswick. He is a director of the Rotary-sponsored Boys' and Girls' Club of Saint John; president of the New Brunswick Arthritis and Rheumatism Society; director of the United Fund; former director of the Rotary Club; Board of Trade; and was ambulance officer with the St. John Ambulance Brigade. In 1960, he was a member on the first Canadian mission to Israel, and re-visited Israel in May, 1965. He is affiliated with Spanish and Portuguese Synagogue, in Montreal. Leon Kronitz, of Montreal, guest speaker, is vice-president of the Zionist Organization of Canada; and president of the Labor Zionist Movement of Canada; chairman of the Eastern Region, of the Canadian Jewish Congress; member of the Actions Committee of the World Zionist Organization; and a commissioner of the Protestant School Board of Greater Montreal. Saint John Negev committee is: Mr. Guss; J. Lieberman, 67 Orange Street, canvass; William Meltzer, 101 Paradise Row, publicity; I. J. Davis, 18 Sixth Street, tickets; Samuel Babb, 530 Earle Avenue, Lancaster, arrangements; Philip Hamburg, 15 Paddock Street, treasurer; A. R. Isaacs, 21 Orange Street, secretary; others: Samuel Essing, of Montreal, and Saint John; Dr. I. A. Karrell, 143 Sydney Street; A. Calp, 78 Orange Street; Dr. L. H. Freedman, 871 Anderson Drive, Lancaster; Leonard Herberman, 293 King Street West; Mitchell Franklin, 354 Lancaster Avenue; Mrs. E. R. Cohen, 3 Hawthorne Avenue.

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Mrs. Fredric Kleinberg, of Montreal, above, is the former Miss Marion Aldine Keays, daughter of Mr. and Mrs. Murray A. Keays, 115 Oak Ridge Drive, Baie d'Urfe, Quebec. Mr. Kleinberg is the son of Mr. and Mrs. Milton Kleinberg, of Brooklyn, N. Y.

— Charlab Photo

Brian Anthony, aged twenty-two months, above, is the son of Mr. and Mrs. Edward Bronfman, 67 Forden Crescent, Montreal; brother of Paul Arthur, aged eight years; and David Eric, five; grandson of Mr. and Mrs. Allan Bronfman, 9 Belvedere Road; and of Mr. and Mrs. I. Chertkow, of Saskatoon, Saskatchewan.

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Jerry Lee, aged thirteen years, above, centre, is the son of Mr. and Mrs. Abe Kalnitsky, 4555 La Petrie Street, Montreal; brother of Harvey Kalnitsky; grandson of the late Mr. and Mrs. Harry Schneider; and of the late Mr. and Mrs. Z. Kalnitsky; all of Montreal.

Mrs. Shimon Shlein, 2455 Henri Bourassa Street East, Montreal, right, is the former Miss Marilyn Johnson, daughter of Mr. and Mrs. William Johnson, 10905 Tardivel Street. Mr. Shlein is the son of Mr. and Mrs. Abraham Shlein, 1955 Emmanuel Street.

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Mrs. Marvin Neiss, 5355 Walkley Avenue, Montreal, below, is the former Miss Sylvia Levitsky, daughter of Mr. and Mrs. Max Levitsky, 4195 Plamondon Street. Mr. Neiss is the son of Mrs. Lily Neiss, 4760 Barclay Avenue, and the late Max Neiss.

Kevin Mark, aged four years, is the son of Mr. and Mrs. Larry Rittenberg, of Calgary, Alberta; brother of Steven Jay; grandson of Mr. and Mrs. Morris Rittenberg, with the latter, 20 Shallmar Boulevard; and of Mr. and Mrs. Harry Novitsky 104 Dell Park Avenue; great-grandson of Mrs. Minnie Rittenberg, 28 Shallmar Boulevard; all of Toronto.

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Stewart Philip, aged one year, above, is the son of Mr. and Mrs. Samuel Pinsky, 6721 Baily Road, Montreal; grandson of Mr. and Mrs. Jack Pinsky, 8047 Stuart Avenue; and of Mr. and Mrs. Morris Wohl, 6521 Merton Road; great-grandson of Mrs. Saul Rubin, 5222 St. Urbain Street; and of Mrs. P. Pinsky, of Montreal.

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MEDICAL, HYGIENIC, AND PSYCHOLOGICAL ASPECTS OF THE DEAD SEA SCROLL LITERATURE, Part Two

EXEGETICAL CONSIDERATIONS

By Menachem M. Brayer, D.H.L., Ph.D., Associate Professor, Biblical Literature and Consultant Psychologist, Yeshiva University, in New York, N.Y., writing in the Hebrew Medical Journal, of New York; reprinted by permission

Part Two

In part one of this study we have examined the Qumran community and Essene sect, in relation to military hygiene, sex, marriage, celibacy, adoption, and physiological afflictions. In this second part we shall deal with the Qumran Covenanters, in relation to doctrines and beliefs affecting sanitary regulations, precepts and symbolism of purity, emotional control, group psychology, eschatological "Weltanschauung"; and unique forms of occult rites and hermetic medicine, as practiced by the Essenes and Therapeutae at the end of the second Jewish Commonwealth.

Prophylactic Hygiene

The monastic order of Qumran followed strictly the Levitical laws of purity and accordingly, insisted on simple and white linen garments, as befitting the *"kohanim,"* (priests) who were catering to "the blameless in spirit and flesh," to the volunteer "sons of light." The Essenes, too, were "clothed in white garments," as Josephus attests, to symbolize cleanliness and humble modesty, of the kind prescribed by the Law to the priestly order in the Temple. White clothes of linen were also used by Egyptian and other Oriental priests. The Jewish monastic sects considered themselves an integral part of "a kingdom of priests and a holy nation", whose spiritual conception and external appearance spelled out holy reverence and sublime elevation for the salvation and divine revelation to come.

The ritualistic and hygienic symbolism of *white* in the garments of the *"Kohen Gadol"* (High Priest) during the performance of the annual atonement on Yom Kippur in the Holy of Holies, is another suggestive token of humbleness and purity of thought, an exclusive feature for the pious as found in the Apocrypha books of Enoch and Esdras, and in the Dead Sea Scrolls.

Josephus tells of the Essene novitiates that they were given, just as in the Qumran community, "a small hatchet, the forementioned girdle, and the white garment", since the Essenes "are despisers of riches, and so very communicative as raises our admiration. Nor is there anyone to be found among them who has more than another; for it is a law among them, that those who come to them must let what they have be common to the whole order, insomuch that among them all there is no appearance of poverty or excess of riches, but everyone's possessions are intermingled with every other's possessions, and so there is, as it were, one patrimony among all the brethren. They consider *oil* as *defiling;* and if anyone of them be anointed without his own approbation, it is wiped off his body; for they think to be unadorned, but dressed in white is a good thing".

Hippolytus, in his Hypothetica, interpolates Josephus claiming that the Essenes do not lubricate their body with oil after a bath and do not even anoint their priests after a bath, since they prefer the dry skin of their body and the white clothes.

In the Judaean Scrolls, we find only a reference to an agricultural feast of oil in the early autumn, as well as the anointing of the *kohen* with oil; another fragment of a scroll published by Sukenik contains the statement "Oil defiles a man." We also find the *kohen* blessing the bread and the *wine* at the opening of the common meal. The Essenes who partook of a similar frugal and orderly meal abstained from wine, perhaps because of the use of wine and oil in the sacrificial ritual of the Temple, as well as for the anointing of the king, and because they were considered elements of luxury and superfluity. In fact, the Qumranites, like the Essenes, considered oil a defilement.

Similarly, we have the testimony of Hyeronimus that the Essenes refrained from meat and wine which, like oil, constituted part of the sacrificial cult, and that, therefore, they lived as vegetarians. This contrasts partially with the ex-

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hortation in the Book of Ecclesiastes (Qoheleth 9, 8) – "Let thy garments be always white; and let thy head lack no oil." The refreshing effect of pouring oil on the head in the hot weather of the Orient was too much of a sensual enjoyment for the ascetic Covenanter.

An interesting classical parallel to Qoheleth is to be found in the Gilgamesh epic of Babylon (2,000 B.C.E.) which reads: "Oh! Gilgamesh, fill thy belly, day and night be joyful . . . let thy garments be bright, anoint thy head and purify thyself; with the children at thy side, enjoy the wife of thy bosom." What a striking contrast to the monastic modesty and humble austerity practiced by the Qumranites or Essenes.

The Talmud, too, informs us that "With the destruction of the Temple, the Perushim (Pharisees) increased in number in Israel; they would not eat meat nor drink wine". It is, therefore, plausible to understand Josephus' contention that the Essenes lived to an advanced age, if we can attribute this longevity, at least partially, to the frugal and calculated diet as well as to the rigid *regimen sanitatis* practiced by these sectarians in accordance with moderation and temperance, and in complete abstinence from extravaganzas and orgiastic luxuries, having been restricted to the minimal needs for self-preservation, as in Seneca's dictum *"Corpori tantum indulgeatis, quantum bonae valitudim satis est."*

Another account on the Essene longevity is found in the geographical work *Polyhistor* by *Caius Julius Solinus* (238 C.E.). He refers to the Essene group of western Judaea, "who differ from the usages of all other nations in their marvellous constitutions, and who have been appointed by divine providence for this mode of life. No woman is to be found there; connubial pleasures they have entirely renounced; money they know not, and palmberries are their food. Not a single birth takes place there, and yet there is no want of population. The place itself is devoted to modesty. Thus it is that through an immense space of ages, incredible to relate, this society is perpetuated though no child is born among them".

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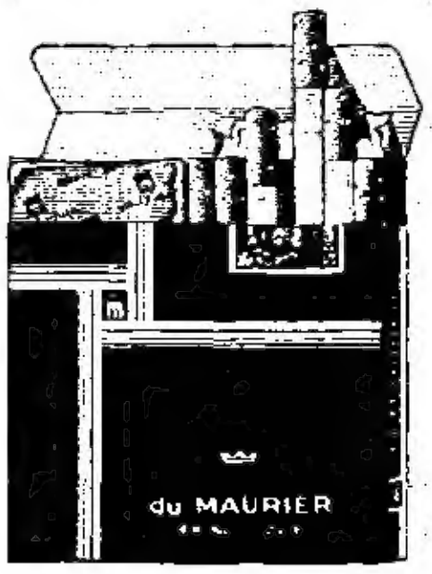

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Symbol of Quality

In their rites of initiation, the Qumranites showed that they already knew of the modern psychological principles of accounting for individual differences in the selection of people or of individual diagnosis. The members of the *Yahad* required that "the superintendent of the general membership is to examine him (novice) as to his intelligence and his actions and, if he embark on a course of training, he is to have him enter into a covenant to return to the truth and turn away from all perversity. Then he is to apprise him of all the rules of the community."

On a prepsychometric level, the Manual of Discipline prescribes regulations similar to the Mental Age and Intelligence Quotient in mental testing, by requiring a mature level of intellectual preparedness for "the Laws of the Covenant" and the "Book of Hagui" (Torah?). Only then can he enter the "society of God, only by the submission of his soul to all the ordinances of God can his flesh be made clean. Only thus can it really be sprinkled with waters of ablution . . . and sanctified by waters of purification . . . and be admitted to the covenant of the community for ever." Similar rites are also found in the Damascus Scroll.

In discussing the *Two Spirits of Man,* the Manual of Discipline further prescribes "for the man who would bring others to the inner vision so that he may understand and teach to all the children of light the real nature of men, touching the different varieties of their temperaments, with the distinguishing traits thereof, touching their actions throughout their generations, and touching the reasons why they are now visited with afflictions and enjoy periods of well-being." "Mens agitat molem," said Vergilius (Aeneis VI, 727).

The disciplined manner of the *Yahad* and tacit compliance with the rigorous rites of the rank, where the young respect the elders and educators, is evident from the self-control and serious demeanor manifested at the impressive *meals* that were conducted. Perfect quietude and suppression of all inadequate outbursts were categorically observed. Rank and order according to age and status for seating and for speaking were equally applied. These holy tables ritualistically observed, remind us of the Talmudic observation that "with the destruction of the temple and abolition of the sacrificial cult on the altar-man's table is the forgiving altar."

This may be seen in the traditional Hassidic table, where the Tzadik is performing a similar function to that of the High Priest at the altar, surrounded by his followers who ask for guidance and atonement.

Spitting in the presence of others was considered by the *Yahad* members disgraceful conduct and was severely punishable by a thirty-day mulct from the group. Josephus mentions an Essene ordinance that forbids spitting in front

of a person or to his right side. Various references in Biblical, Talmudic, and Midrashic sources suggest a particular reverence and symbolic priority of the *right* over the left, denoting divine presence and revered importance. Suffice to mention that Israel, the Law and the Lord Himself are identified with the RIGHT. Spitting to the right and also in front of man who is created in the image of God could therefore be considered lack of Divine respect.

Any form of *nudity* or *exhibitionism* was strictly prohibited and entailed muleting for six months. The Hellenists of Israel of that time and a prior generation indulged in gymnastical exercises in the nude, as stated in the Book of Maccabees. Nevertheless, the Qumranites expected the *sick* person, for whom denuding was permitted. Indecorous acts, improper speech and misconduct at public sessions, gesticulation with the left hand during conversation, vindictiveness or slander, or even an emotional outburst and uncontrolled forms of behavior in public were considered improper and indecent.

The *Yahad* group indulged in taciturnity: "If a man indulges in raucous laughter . . . or brings out his hand from under his cloak and so exposes himself that his private parts become visible, he be muleted for thirty days. Silence was seen by our sages as "a medicine for everything," as "a fence to wisdom" and "beneficial to the soma".

The Talmud also advises against laughter, especially after the destruction of the Temple. "Man should not indulge in excessive laughter and promises" since "man is identified also through his way of laughing" and "laughter and light-mindedness lead to obscenity".

Character training and perfect ego-control, emotional balance and disciplined functioning, humbleness and economy, maximal resistance to frustration and stress, strong-mindedness and consistency, simplicity and humaneness, mutual trust and convivial fraternal reciprocity, democratic equality and suppression of all orgiastic drives were basic tenets of the Qumranites. Their love for truth, justice and peace, and yearning for freedom made them join the Jewish rebels in Galilee, where they showed heroic self-sacrifice in their fight against the Romans.

"All men named the Council of the *Yahad* . . . must pledge to respect God and man; to live according to the communal rule, to seek God . . . to do what is good and upright in His sight in accordance with what He has commanded through Moses and through His servants the prophets; to love all that He has chosen and hate all that He has rejected; to keep far from all evil and to cling to all good works; to act truthfully and righteously and justly on earth and to walk no more in stubbornness of a guilty heart and of lustful eyes doing all manner of evil; to bring into a bond of mutual love all who have declared their willingness to carry out the statutes of God, to join the formal community of God; to walk blamelessly before Him . . . to love all the children of light . . . and to hate all the children of darkness, each according to the measure of his guilt . . ." In terms of social relations every member is "to practice truth, humility, righteousness, justice, charity, and decency, . . . to remove the impurity of their human mold . . . to unite in a bond indissoluble for ever . . . to extend forgiveness to all that have associated themselves with them . . . and the guerdon of all that walk in its ways is *health* and abundant well-being with long life . . ."

A similar *Weltanschauung* is found amongst the Essenes, who practiced the aforementioned qualities "Holding righteous indignation in reserve, they are masters of their temper, champions of fidelity, the very ministers of peace." They showed heroism and martyrdom, choosing honorable death instead of athanasia. All forms of paintul coercion and torture by the Romans could not break the Essene spirit of faith and belief in a better world of spiritual eternity and immortality of the soul [concepts which are not exactly found in the Qumran scrolls].

The members of the *Yahad*, too, were aware of the importance of possessing self-confidence and goal-directed faith. The soldiers were ritually prepared by priestly benedictions, symbolic banners and flags evoking courage and will-power, emotional strength and stern determination, upon entering the "holy war of light against darkness".

Phobic behavior and emotional insecurity of the individual can effect the whole group. Only by transforming this war into an apocalyptic war with angelic assistance and divine help against the hosts of *Beliaal*, can man find himself a part of a larger scheme in the universal plan of the Lord for the Messianic fulfillment.

The psychology of fear was well understood by the Qumranites as is clearly represented in the *Scroll of the War of the Sons of Light with the Sons of Darkness*. The "dropouts" of the war were considered sinners, whose "death phobia" or fear of combat is a result of guilt over their transgression and fear of punishment. "The beginning of flight is defeat – the beginning of defeat is flight," stated the Talmud. Indeed, psychoanalysis, too, sees the genesis of *phobia*, as originating in *guilt*. When one suffers from any form of *fear neurosis*, of bound or unbound "morbid anxiety," guilt is also present behind it. We can now better understand the presence of the *Kohanim* and the significance of their benedictions of encouragement and forgiveness for "all soldiers of light".

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Godlike spirituality, has prescribed for the Jewish people, a definite code of ritualistic *purification* which goes beyond atonement offerings, sacrifices and oblations. "I desire steadfast love and not sacrifice," exclaims prophet Hosea. The "offering of the lips" requires concomitantly a pure heart and a voluntary act of emotional fusion with the Eternal. The meticulous concern for ritual purity and its application is a *conditia sine qua non* in the process of Imitatio Dei leading to holiness and to the Holy One.

The punctilious attention to levitical purity, stressed by the Essenes, led to pedantic and compulsive avoidance of all defilement, consciously and even unconsciously, for pure thoughts and a clean mind, and to the avoidance of vulgarisms. Their *food* was safeguarded from any impurity, according to amplified and prescribed regulations. The high standard of purity to which the Qumranites adhered, should have imparted to all the members of the Covenant, since cleanliness leads to *Tahara* and eventually to *Ruach-haKodesh*, the prophetic inspiration and Divine revelation of Elijah. The *Perushim*, too, indulged in a multivaried ordinance and in four major degrees of purity:

1. The ordinary purity *(taharat Hulin);* 2. The higher degree of purity required for the eating of heave-offering *(taharat Teruma);* 3. The holy purity required for the partaking of sacrifices *(taharat HaKodesh);* 4. The higher cleansing purity for the sprinklers of the Sin-offering Water *(taharat Hattat).* Not less than a sixth section of the Mishna is devoted to *Taharot* — or the laws of purification, since the Talmudists insisted on the importance of studying and mastering these laws.

The three general classifications of *impurity (tumea)* are:

1. Fathers of impurity, e.g., discharges of menstrual blood, sperm, or chronic discharge in connection with sexual disorder — are all considered ritually and physically unclean and infectious. 2. Dermatalogical impurities, e.g. leprosy, boils or leprotic ulcers. 3. Impurities arising from touching and carrying a defilement or a holy object. Sources of impurity such as disease or death, disintegrating corpse of man and others mentioned in the Pentateuch, comprising eleven kinds, are called *"tumea min haTorah"* (spiritual impurity), while additional six kinds of impurity were added later and called *"tumea mide Rabbanan"* — rabbinically imposed impurities.

The prescribed laws of purification in the book of Leviticus underwent various amplifications in the course of time, most of them relate mainly to the Sanctuary in the Temple, while others as the uncleanness of the menstruating woman and of the post-partum period still apply today. These laws must be seen both as sanitary measures or hygienically motivated, as well as a levitico-ritualistic ordinance of a higher metaphysical nature.

Various passages in the Qumran Scrolls, as well as in Essene procedures described by Philo and Josephus, show a predominant emphasis on a high standard of purity rigidly applied by the Sectarians and carried to extremes. Prohibitions forbidding outsiders, novices and others from touching their food or the "purity" of "the holy men" show a paramount concern for enforcing these laws *ad literam*, and a rigid asceticism never approved by the *Perushim* (Pharisees).

Immersion, Lustration and Cleanliness

Foods and liquids were also susceptible to impurities. The *Perushim* considered seven liquids susceptible to become impure such as — water, dew, oil, wine, bee-honey, milk and blood. Eliezer ben Hyrkanos innovated the rule that "liquids are not susceptible to any form of impurity," based on an earlier pronouncement of Jose ben Yoezer that "liquids of the Temple slaughter-house are pure" *(Mishna Eduyot, 8, 4; Sifra Shemini, 8, 5; Pesachim 16a).*

Immersion too, underwent a number of gradations. The morning ablution for a nocturnal emission, which was later discontinued, is attributed to Ezra Hasofer. Proselytes were required to undergo covenantal immersion.

The Essenes used to perform morning ablutions before their prayers. Although they are not mentioned by this name in the Talmud, they could be easily identified with the *Tovlei Shachrin* — matinal ablutioners.

The ritual ablution of men, characteristic of the Essenes and Qumranites became popular among traditional Jews and is still practiced to the present day, especially among the Hassidim, in view of its Cabbalistic connotations. The symbolism of water, so current in the Scroll literature and in Apocrypha, is typical of the period of the Second Temple when "cleanliness spread out in Israel".

The immersion in a *mikva* (ritualarium) of fresh water has both a sanitary and symbolic connotation as in the words of Rabbi Akiva, "Happy are you Israel, before Whom are you being purified and Who is purifying you — your Father in heaven, just as a mikva purifies the impure ones so is the Lord purifying Israel". The applicable knowledge of purification and its legal aspects is acknowledged in the Talmud, which states that in as early a period as that of Hezekiah, the King of Judaea (8th century B.C.E.), "they checked and could not find a boy or girl, man or woman, from Gabada (south) to Antipatres (north) who did not master the laws of impurity and purity".

The Qumranites were "to distinguish between the unclean and the clean; and to avoid all defilement according to the Law." By "purity of the Holy Men" (tohorat

harabim) is meant – purified articles such as food and liquids.

In fact, the ritual of purification was not only a pure physical cleanliness, but also a psychological form of preparation for spiritual purgation and soul-searching process of regeneration and transformation. "Men become defiled with plagues as a result of their behavior," says the Midrash.

As among the Essenes, the initiant to the *Yahad,* "who volunteers to become a member of the group . . . is not to go into water in order to attain the purity of holy men. For men cannot be purified except if they repent their evil". Physical impurity and spiritual imperfection are seen as one and the same thing, and this psychosomatic-religious concept pervades all the literature of the Scrolls.

The element of repentance *(teshuva)* is an integral part of this psychic purge, as stated in the Manual of Discipline, and it requires introspective assessment, a very true sense of insight and objective reevaluation of the Self. Without such self-analysis and affect involvement, all religious overt forms of ritual are meaningless and mechanistic. Such a crystallization of one's emotions in I-Thou relationship are *ipso jure* the true meaning of *tahara,* whether represented by the sacrificial cult in the past or through prayer today. "The Lord requires the heart", a pure and sincere heart, since man's soul – the Divine spark above emanates from the Source of purity, or in the words of the Midrash, "the Lord is pure in His World and the soul is pure in the body".

The many affinities in the *modus vivendi* of both Essenes and Covenanters, in terms of a most orthodox adherence to the Mosaic Law, stress cleanliness of the soul and the body, belief in pre-ordination, emphasis on knowledge, wisdom and virtue, and life out of the urban milieu, in a communal, selfless, modest and monastic spirit. All were goal-directed "for an eternal plantation for the house of Israel" in a "brotherhood fashion".

The national and religious fermentations in Judaea at the end of the second Jewish Commonwealth, gave rise to the popular yearning for the messianic fulfillment and anticipation of the prophetic promises. The Qumranites, as a community of penitents awaiting the day of salvation, lived in a perpetual preparedness and in a unique devotional spirit, cultivating a philosophy of love and unity where "everyone is to be judged by the standard of his spirituality . . . by the purity of his deeds . . . and degree of his intelligence. This alone is to determine the degree to which a man is to be loved or hated".

There is large prevalence of *lustral terminology* used in a spiritual sense. Thus, the root *tahor* (clean) appears about fifty times in the Scrolls, the noun *mayim* (water) over fifty times, and the noun *nega* (plague), in its broader sense, over thirty times. The form *lev* (heart) is used 113 times, while the concept *ruach,* in its colorful connotations, no less than 140 times. Thus we find in the Dead Sea Scrolls a rich terminology for the concept of psychosomatics, when interpreted in its hermetic sense.

Sanitary Regulations

A complex system of cisterns, several pools, and a bath were found around the Qumran ruins. A channel brought the water of Wadi Qumran into the buildings, and remains of an aqueduct were an additional indication of a canalization system and water use by the cially built *mikvaot* – ritual pools for *tevilah* (ablution), the members of Qumran must have used also the Ein Feshka and Jordan waters.

The Qumran community, at large, must have consisted of a few thousand members. Josephus speaks of about 4,000 Essenes and about 6,000 Perushim. One of the Jerusalem gates, was known by the name of *"Shaar Ha-Issyim"*. Comparatively speaking, the Covenanters were a significant group in Judaea, whose influence was vividly felt, being spread all over the country. In fact, the Manual of Discipline prescribes for the Yahad members "in all their dwelling places and wherever there are ten people of the Yahad council *also* purification in the sea and rivers and in all kinds of cleansing waters." The Damascus Document goes even so far as to define the amount and quality of water to be used for *tahara.* All Yahad members were required to cleanse themselves with fine water before partaking from their meals or even touching their purities (food). Such a rigid and compulsive regimen illustrates the importance of ritual cleansing by the Qumranites in a quite similar fashion to the Essene practices.

Isolation as a Punitive Measure

The prescribed penalty for breaking the purity laws by a *Yahad* member was expulsion outside the camp where he could not touch any purities. Josephus also tells us that the Essenes "used to excommunicate from their group and he who is separated from them does often die after a miserable manner being bound by the oath he has taken . . . is forced to eat grass and to famish his body with hunger till he perish; for which reason they receive many of them again when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death, to be a sufficient

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punishment for the sins they have been guilty of".

Apotropaic and Occult Medicine

Ancient peoples, particularly in the Orient, believed in the healing powers of *precious stones (apotropaism)*, and their individual properties. Plato tried to show the intrinsic relationship between gems and zodiacs. Philo and Josephus explained that the twelve stones of the breast-plate worn by the Kohen Gadol (High Priest) in the Temple, representing the twelve tribes of Israel, are also symbolic of the early zodiac. *Gem therapy* was in vogue from the Babylonian period to the Greek. Schroeder discovered in one of the oldest cuneiform-written tablets, a list of twelve gems representing the twelve planets. Already in Talmudic times, the Hebrew word *mazal*, meaning constellation, became a homonym for destiny, fate and luck, and a vast literature has been preserved to date in the field of horoscopic divination and astrology.

In one of the fragments of the *Qumran Scrolls*, there is a text written in a mixture of alphabets describing the physical proportions of persons born under each sign of the zodiac as well as those born under each sign assigned to the spirits of light and those of darkness. This shows that the Qumranites indulged in astrological speculations and animism just as, according to Josephus, the Essenes did.

"They also take great pains in studying the writings of the ancients, and choosing out of them what is most for the advantage of the *soul* and the *body;* and they inquire after such roots and medicinal stones as may cure their distempers." They also swear "to preserve the books belonging to their sect and the names of the angels". This typical preoccupation with popular medicine, pharmacognosy and medicinal plants and gem therapy is symbolic of the name *Assa-Essa* which in Syriac-Babylonian signifies *to cure*. The name *Essenes-Assaim* connoted *doctors of the soul*, and like the name *Therapeutae* denoted *medical* preoccupation.

Many references in the Biblical and Midrashic literature allude to the therapeutic effects of gems and talismans, and especially the sun, and cosmic rays. "A precious stone," the Hagadda relates, "was appended to the neck of our Father Abraham and whoever looked at it was immediately cured; and when Abraham our Father left this world the Lord appended it (its propriety) to the solar sphere". Prophet Malachi promises his people that "The sun of righteousness shall arise with healing in its wings. This reference is apparently to the therapeutic effect of the ultra-violet rays on sun-bathers.

The Talmud abounds with prescriptions based on cosmic rays and medicinal plants. An Assyrian herbarium, discovered by Walis-budge, contained 250 botanical medicines and showed the relation of the position of the stars to well-being. The ancients believed in the interrelationship of the gold-sun-heart, as well as the silver-moon-brain, thus combining the cosmic with the metallurgic and human elements. Whether in the time of the Magi in ancient Egypt and Babylon, or of the Indian Sosrota and the Chinese magic doctors, or in the time of Theophostus the Greek physician in the fourth century B.C.E., or subsequently in the time of Dioscorides (author of *Materia Medica* and Father of Pharmacy) in the first century C.E., medicinal plants were always of great help to humanity, and their curative effects were long attributed to God, as in the words of Ben Sirah: "From the earth the Lord brings forth medicines, and the wise man shall not refuse them; through them the doctor heals the pain and also the pharmacist concocts his drugs".

Early medieval Jewish doctors and exegetes, like *Bahya ben Asher* and *Abraham Ibn Ezra, Berechyia HaNakedan, Eliahu HaKohen* and *Abraham Portalione* in his *"Shiltei Hagiborim,"* have shown and described the therapeutic value of *apotropaic medicine*.

It is absurd to imagine any ultra-orthodox Jewish sect worshipping the sun. Nevertheless, in the light of the sect's belief in apocalyptic doctrines and dualism of good and evil spirits, of an entire host of natural forces as divine messengers to man and mysterious conceptions in angelology and other celestial forces affecting man, we may conceive of a spiritual kinship between the sect and the sun as a celestial luminary radiating both physical and spiritual light to the seekers of light.

Before sun-rising, says Josephus, the Essene spoke not a word about profane matters, but put up certain prayers which they had received from their forefathers, as if they made a supplication for its rising. S. Rappaport has long tried to identify the Essenes with the *Vatikim* or *Kehilah Kadisha de bi Yerushalaim,* attributing to them the morning prayer in acrostic E-l *Baruch G'edol De'ah, Heihin Ufoal ZOOREI HAMA* as a poetical representation of the Essene belief and concern with cosmogony.

The *Therapeutae* of Egypt, too, according to Philo, "twice every day they pray, at dawn and at eventide, at sunrise they pray for a bright day, fine and bright in the true sense of the heavenly daylight which they pray may fill their minds". Even in normative Judaism, the time of the morning prayers of *Shema* is closely related to sunrise. In Judaism light is a symbol of knowledge and Torah as well as of the soul of man.

Before the morning prayers, the Essenes immersed themselves in water (a custom still practiced by Hassidim in accordance with the

Cabbalah). Some scholars therefore have sought to identify the name *Essaim* with *Asshaim* (Aramaic) meaning *purifiers,* or those immersing in water, who are known in the Talmud as *Tovley Shaharis.*

Although it is difficult fully to identify the Essenes-Qumranites with the Therapeutae, we can still find parallels and partial affinity between these Jewish sects at the end of the Second Temple, and mainly so in the connotation of their names and preoccupation with cosmic-popular medicine.

Neither the Essenes nor the Therapeutae are mentioned by name in the Talmudic or Midrashic literature. Various suggestions have been offered by scholars in the bid to identify the Qumranites with sects such as the Pharisees, Zadokites, Zealots, Hassidim, Tzenuin, Bethuseans, but no conclusive result or general agreement has ensued from the rich Dead Sea Scroll Literature.

The widely held theory which seeks to identify the Qumranites with the Essenes appears to be the most plausible of all. The character of the Essene and Therapeutae philosophy should be seen as a slow development of a sub-culture dedicated to the ideals of Israel in a hermetic-apocalyptic sense, engaged in mystical and popular medicine and crystallized on a compound-foundation of Judaism and Persian and Greek beliefs. It seems most likely that it was with regard to such a type of curer that the Talmud made the derogatory comment – "Even the best of physicians to Gheinom" (Inferno).

This is because the belief in cures by incantations, oaths, oracles, magic, angelological and demonical forces, possessed a Persion flavor and appeared alien and repugnant to the pure monotheism of normative Judaism. Prof. W. F. Albright actually found Persian traces in the Qumran ritualistic belief. According to normative Judaism, medicine is designed to remedy the defective and the morbid in man and to restore the true *Zelem E-lohim* (divine image) in which he was created. "Medicine is therefore in the hands of the Curer of All Sick, who has also imparted partial powers of healing to the doctor – His messenger," states the Zohar.

Philo, in his *De Vita Contemplativa* (VIII,68) identifies the name *Therapeutae* with the Greek *Derapeutai* (meaning *cure* or medicine, because the practitioners were preoccupied with the *art of healing),* as "worshippers of the Lord" and physicians of the soul in a psycho-religious sense. Philo speaks of them as a religious Jewish sect, which flourished in his time on the shores of Lake Marcotis, near Alexandria in Egypt. They led an ascetic and communal life, and practiced chastity and solitude, and concentrated on labor and prayer. Like the Essenes or the Buddhist monks, they renounced private ownership and devoted their life to Biblical exegesis. Says Philo:

"The interval between early morning and evening is spent entirely in spiritual exercise. They read the Holy Scriptures and seek wisdom from their ancestral philosophy by taking it as an allegory (like Philo's own type of Biblical exegesis), since they think that the words of the literal text are symbols of something whose hidden nature is revealed by studying the underlying meaning."

"Indeed," Philo continues, "their name tells us of their philosophy, *therapeon* – by mastering the physician's profession in a more useful manner than popular medicine in the cities, consisting only of the cure of the body; their art of medicine is to cure also the spirits depressed by painful incurable diseases caused by luxury, affliction and phobias, desires, madness and unrighteousness, and by the innumerable orgiastic drives and much malignance. Or, because the Therapeutae were educated in the natural way and holy precepts to worship the Existence (Lord) Who is Better than the better, purer than the one, and purer than the monad".

The Jewish Nazarite (unlike the Essene) lived in his own cell, abstained from meat and wine and other pleasures, and exalted the Creator with hymns. The form of communal life practiced by these sects had already been anticipated in Crete (1300 B.C.E.) and later in Sparta by Lycurgus.

On the basis of Philo's testimony, Eusebius mentions the Therapeutae's festive repasts, in which Psalms from the Holy Writ and other hymns were sung in solemn rhythm, in monodic style with choral responsories (Historia Ecclesiastica, I.17).

The Philonic exposition of Therapeutae doubtless implies a medical and religious concept, as physicians of the soul in a double sense.

This sect in Egypt was a branch of the same tree to which the kindred sects in Judaea belonged, retaining ritualistic and purificatory affinities though none was mentioned by the Perushim. We cannot identify the Qumranites with the "Yahad" group, and can only find identical hermetic traits with some deviations, to point to a common source with other diverse ramifications.

The Therapeutae were also noted for temperance and self-control, group discipline, brotherhood, common meals, and meditation. However, the daily prayer and meditation they performed in their own private cells (monasterium) and assembled for prayers and songs on Sabbath and festivals. They partook of frugal meals in common only once a day – for the evening supper.

The curious and exceptional feature of this order is the presence of *virgins* in their midst; the virgins, however, were seated in the dining hall and were separated from the brethren by a partition (mehitza). In this prime order of ascetic Jewish sisters, it is possible to discern an anticipation of the nunnery in Christianity. In Judaism, with its emphasis on family life and the sanctity of marriage (kiddushin), the institution of nunnery never struck roots.

On the Sabbath, the Therapeutae used to assemble for a common meal and discuss Biblical passages in a way suggestive of the Alexandrian method of allegorical exegesis. One festive night (probably Shavuoth) they used to celebrate "after the seven weeks" (Sefirath HaOmer?) in choir music and religious hymns. They too saw in the sunlight the symbol of knowledge and truth (114).

The allegorical approach to the symbolism is similar in all three interpretation of the Bible and its sects. The Qumran Scrolls and the fragments of the *Pesher* on Habakkuk, Jacob's blessings, Samuel II, Isaiah, Micah, Nahum, Zephania, Psalms and others point to a kindred symbolic projection in the exegesis of the Covenanters.

Like the Essenes and Qumranites, the Therapeutae observed the rigid rules of purification, and tried to let out their bodily excrements at night, believing that the daily light was given to man only for study purposes; like the Essenes, they took care not to abominate the sunrays with their excrements.

The *Zenuyim* or *Hassidim* were also very particular in this respect. The name *Harssyim,* from the root

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hrs. (Arabic Harasa) meaning to watch, or to cover for, is closely related to *heres — harsa,* the sun, meaning the worshippers in the sunlight (Hoffman). Epiphanius, too, mentions the Samsaioi together with the Ossaioi (118). The minimal *diet* of the Therapeutae appears similar to that of the Essenes, namely, bread, salt, the plant of hyssop (usually associated with the idea of cleanliness), and spring-water instead of wine. A similar suggestion is offered by early Hassidim in the sayings of the Fathers. The Talmud, too, speaks of a water-drinking sect after the destruction of the Temple.

The *musical* aspects of the Therapeutae and the Qumranites ritual should not be overlooked. Apparently they were aware of the therapeutic effect of music and its cathartic nature in the ritual, as Saadia Gaon, Maimonides and others will also find out in subsequent periods. The rhythmic tunes of polyphonic music used by these sects, (as described by Philo), and the religious hymns they created remind us of the concluding psalm in the Manual of Discipline, and more so, of the Thanksgiving Psalms, containing 32 hymns in psalm-like style by one of the "Yahad" poets, a leader of the group. It is a magnificent collection of poems, wherein the religionist upholds his emotional experience and manifests gratitude to the Lord — the guardian of his soul. The Scroll is permeated with the Jewish spirit of hope and optimism.

our situation, our country needs citizens prepared to sacrifice their personal interest.

Canada has a prodigious heritage. Ours is a unique situation not only historically but geographically also. We are not a powerful country. We cannot be one of the great military powers. But we can and must find our true vocation in the best sense, as a country opposed to pure materialism.

But to achieve this we must reconquer and resume our spiritual heritage. Man is not merely made of flesh and bone. He is not merely a collection of atoms and molecules. He has a heart. He has a spirit. Our country is the offspring of Western civilization which itself is rooted in the theistic humanism of the Greeks and Romans, in the religious faith of Israel, in the faith of Isaac and Jacob, in the God of Abraham.

Let us find once more the flame that lit the way for the first missionaries and pioneers. Let us again find that flame which at times has so often been hidden under a bushel, experience it and communicate it. It is humanity's hope.

To my way of thinking, the best and surest way of developing generous and idealistic hearts, of giving the community men and women who are well-balanced and conscious of their responsibilities to their country, is to protect the family, for the family — far from opposing the interests of society — is capable of giving to the universe the human beings who are prepared to put justice and truth before their own personal interests.

THE CRISIS IN THE FAMILY

(Continued from Page Five)

imitates that which he loves. The above virtues develop through the close and habitual contact between parents and children. Today, as in times gone by and perhaps the more so because of the gravity of

FORTAS: A TOUGH LAWYER GOES TO THE U.S. SUPREME COURT

(Continued from Page Fourteen)

not just to win the case, but to win unanimously. He did.

Fortas is a legal craftsman above everything else. His hero in the law is Brandeis, the greatest of craftsmen among Supreme Court Justices. There may also be attraction in Brandeis because he fought all his life for liberal cases, but without a hint of sentimentality; he favored programs that would help the poor and the weak because he thought such legislation would be good for society, not because he was sorry for particular individuals.

There is no visible sign of sentimentality in Abe Fortas. He has the lidded toughness of, say, a houseman in Las Vegas.

He is a smallish man, rather sober in manner, though he can turn the charm on, especially for women. He speaks slowly, deliberately, and one senses the force, the intellectual tension, behind every word. There is a secretive quality. One man says, "I have known him for years, and I share his views — and I don't know him at all."

This sobriety is not puritanism. Fortas enjoys dancing: he has belonged to a group, mostly Democratic politicos and journalists, that puts on several dinner dances a year, and he evidently likes the grand style. He and his wife, Carolyn Agger, a tax lawyer — they have no children — drive a Rolls-Royce and have a home filled with contemporary works of art, antique furniture and Chinese scrolls and paintings. His law office was anything but severe: there were wing chairs, a desk built on the base of a Victorian grand piano, paintings and mementoes of such great friends as Casals. Music is an important part of Fortas's life. He is himself a first-rate amateur violinist, and one evening every week he joins another amateur and two professionals in a string quartet that plays for its own satisfaction. He began playing the violin at parties at the age of 13, to earn money, and it helped put him through college.

Abe Fortas was born in Memphis on June 19, 1910, the fifth and last child of a Jewish cabinetmaker who had emigrated from England a few years earlier. The young Fortas went to Southwestern College in Memphis and then to Yale Law School. He was editor-in-chief of the Law Journal, and after graduation in 1933 he was an assistant professor.

Before long he was in Washington, working for his former Yale professor, William O. Douglas, at the Securities and Exchange Commission. He went on to other New Deal agencies and, in 1942, at the age of 32, became Under Secretary of the Interior under Harold Ickes.

It was in the early New Deal days that Fortas met a young Texas Democrat who shared his admiration for Franklin D. Roosevelt, Lyndon B. Johnson. They were friends, but they had no intimate working relationship until after a little piece of legal work that Fortas did for Johnson in 1948. Johnson was running for the Senate. In the Democratic primary he came out just 87 votes ahead of his opponent, Coke Stevenson. A Federal District judge in Texas enjoined party officials from putting Johnson's name on the ballot while an inquiry into alleged irregularities was made. The Court of Appeals declined to change the order, and the Supreme Court was in its summer recess. It seemed that the election would be long over before the complicated struggle could be sorted out and a winner sent to Washington.

That was when Fortas was retained. He went before the Supreme Court Justice with particular responsibility for that circuit, Justice Hugo L. Black, and asked him to vacate the District Court injunction. Nothing exactly like that had ever been done by a single Justice, but Fortas persuaded Justice Black that the disputed order was an improper interference with the state election process. Manuals of Supreme Court practice now cite as the leading case on what one Justice can do the case of Johnson v. Stevenson. Lyndon Johnson went on the ballot and began his rise to national political power.

There is a footnote to the story. The charges of corruption in that senatorial election were aimed especially at Duval County, which produced heavy Johnson majorities. Some years later the political czar of Duval County, George Parr, was convicted of mail fraud. He took his case to the Supreme Court, where Abe Fortas argued it, and won a reversal.

Since Lyndon Johnson became President, Fortas has been an extraordinarily close and trusted unofficial adviser. He has helped to screen appointments, to go over major speeches, to plan the important moves in the 1964 campaign. When the sad story of Walter Jenkins' arrest on a perversion charge got out, Fortas first tried to persuade the Washington papers

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not to print it and then advised the President on how to handle the episode. He used his wide friendships in Latin America last spring to act as a bridge in the Dominican crisis between the United States and the ousted Dominican President, Juan Bosch.

He could have been Attorney General or just about anything else in the Johnson Administration, but he refused. He preferred the independence of his unofficial role to the total commitment one has to make as an employee of London Johnson. He explained also that he had responsibilities to the law and, in any case, was "simply not interested in returning to Government — I've been through all that."

Those who knew Fortas believed that there was an unspoken exception, that he did dream of going on the Supreme Court, as a lawyer of his ability and experience properly could. Even so, he turned the President down when first offered the seat vacated by Justice Arthur Goldberg, pleading commitments.

GOLDBERG: A CONCILIATOR GOES TO THE U.N.

(Continued from Page Twelve)

"usurpation" of policy-making authority by lawyers and other technicians were pivotal rebel issues. Would the insurrection have come if Goldberg, with his distinctive talents, had stayed in the union until his peace machinery had taken firmer hold? Probably not, in the judgment of such perceptive observers as David Dubinsky — the union was just not ready for Goldbergism without Goldberg.

As Secretary of Labor, Goldberg came so close to converting himself into a one-man peace crusade on the strike front that the Government's professional mediators wondered whether they should not picket him for violating his own no-raiding doctrine. He plunged into everything from a paralyzing strike of railroad tugs in New York harbor to a threatened walkout of musicians at the Metropolitan Opera. It was all decidedly unorthodox, but it worked. And every opinion poll President Kennedy took while Goldberg was in his Cabinet showed that the Administration's policy of protecting the national interest in labor disputes was the most popular element in its entire program.

For all the flamboyance of Goldberg's public tactics, much of his most effective intervention involved almost Oriental subtlety. In the summer of 1961 Walter Reuther and Louis G. Seaton, vice president in charge of personnel for General Motors, came in to tell the Labor Secretary they both wanted the Government to keep hands off their forthcoming negotiations. Goldberg assured them that all they had to do was work out a non-inflationary settlement without a strike and no one in Washington would bother them.

In September the two negotiating chiefs notified him that they had an agreement that would not push up prices; he congratulated them in the President's name and then called Mr. Kennedy to pass on the good word. The next day was the start of the Jewish High Holy Days, and Goldberg was preparing to leave his home at 8 A.M. to go to temple. His phone rang, and an angry President demanded: "What happened at G.M.? You told me everything was all settled." The normally unflappable Goldberg could only quaver, "It is." "Read the papers," snapped the President. "The locals are all out on strike."

Goldberg called Seaton in Detroit to learn the score. "Walter let us down," the auto executive said. "We had an agreement with him and then he let the locals go out over toilet time." Seaton said the company was perfectly willing to let all assembly-line workers have 24 minutes of toilet time each day, but the rub was a union demand for a specific number of relief men to keep the lines fully manned. G.M. insisted there were too many variables at each plant to make this a practical arrangement.

While Seaton was talking, Goldberg scribbled a formula: The company would agree to guarantee every man 24 minutes of toilet time a day; enough relief men would be assigned to permit fulfillment of this guarantee without interrupting the assembly lines; any dispute over how many men were needed would be decided through the regular grievance and arbitration machinery. Seaton said the formula was O.K., just what he had been trying to get Reuther to take.

Goldberg next called the auto union president but did not tell him he had talked to Seaton. Reuther gave him substantially the same basic version of what the row was all about, except that this time it was all the fault of the heartless corporation. The Labor Secretary asked Reuther to give him a minute or two to try to draft something, then read him the formula he had previously tried out on the G.M. official. Reuther said it was just what he had in mind but Seaton would never buy it.

Goldberg urged the unionist to give him a chance to try persuading Seaton. When he got the industrialist, his advice was succinct: "Call Walter and tell him you're ready to take *his* proposal." It worked out fine.

Goldberg was no less adroit in handling touchy problems of Congressional relations. One such problem developed out of resistance by Colorado farm interests to a proposed increase in the Government-fixed wage floor of 60 cents an hour for migratory farm laborers in that state. The Secretary was put on notice that Colorado's Governor and two Senators were

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opposed to a higher minimum. His own field investigators informed him that an increase to 90 cents was appropriate.

Borrowing from his experience at the bargaining table, Goldberg decided on a flanking maneuver. He instructed the Bureau of Labor Statistics to give him a formal recommendation for a $1.10 rate. The Governor and the Senators complained so bitterly when the recommendation was announced that President Kennedy called Goldberg in dismay. "Just leave it to me; I'll make everybody happy," was the reassuring rejoinder.

He advised the two Senators to issue a joint statement that they had convinced him he ought to hold a public hearing on the harmful potentialities of the $1.10 wage and that they and the Governor would sit with him as members of the review panel. The end result was a 90-cent rate, and everybody was delighted.

In general, the Administration found Goldberg its most persuasive voice in lobbying on Capitol Hill. So pervasive was his influence that Senate Majority Leader Mansfield set aside two special chairs in a private anteroom off the Senate floor for missionary work by Goldberg on bills that ranged from missile priorities to Federal support of the arts.

After the supersaturation of this involvement in temporal affairs, the peace and quiet of his early days at the Supreme Court were hard to take. When the showdown over Soviet rocket emplacements in Cuba developed, he grumbled to a visitor: "Here we are in one of the three key centers of Government and there isn't even a news ticker in the building. I wouldn't have the faintest idea of what's going on if my friends weren't kind enough to phone once in a while."

But this mood soon evaporated. One reason, of course, was that the White House kept calling him for advice on domestic crises. The other and much more compelling reason was that he found a growing satisfaction and excitement in the life of the mind. He was fascinated by the interplay of personalities in the Court but even more by the doctrinal struggle over law, its functions and its limitations as a protector of individual rights and an extender of social justice. His appointment to succeed Felix Frankfurter did more than supply a predictable "liberal" vote to reverse the 5-to-4 margin the advocates of judicial restraint previously had held on the high Court.

The inventiveness of intellect that made him so resourceful a negotiator reflected itself in new approaches to legal history and interpretation.

Probably Goldberg's best known and most controversial opinion was the one he wrote for a 5-to-4 majority in the Escobedo case. It threw out a murder conviction based on a confession obtained after the Chicago police had denied a prisoner's request to see his lawyer.

The logic of this and other similar decisions put such restraint on the use of confessions gotten in the absence of counsel that many prosecutors and police chiefs charged they were being handcuffed by the Court. Goldberg's own conviction is that no system worth preserving should have to *fear* that, if an accused is allowed to talk with his lawyer, he will exercise his constitutional rights.

He points to the outcry in the United States over Communist coercion of political and military prisoners as evidence of the dangers of giving the police excessive latitude in getting confessions.

His decisions did not follow any rigid liberal pattern. He upheld the validity of state fair-trade laws, even though they were abhorrent to his personal philosophy. He found for the banks in rejecting the idea that the Clayton Anti-trust Act prohibited bank mergers. He insisted that former Governor Barnett of Mississippi could not be held in criminal contempt without a jury trial.

Some traditionalists accused him of carrying his egalitarian views to a point bordering on Jacobinism, but many scholars respected him for the thoughtfulness as well as the freshness of his opinions. His departure for the U.N. brought a letter from Dean Louis H. Pollak of the Yale Law School asserting that "no man in the history of the Court accomplished so much in so brief a span."

Justice Black, when he swore in Goldberg as Ambassador, spoke for all his colleagues in expressing "our affection, our admiration and our respect for his ability and patriotic integrity."

How will this son of Chicago's slums, who went to work at 12 delivering shoes for $3.80 a week, fare in the glass-and-marble halls on the East River where Stevenson, most debonair and most accomplished of American aristocrats, encountered so many heartbreaks?

Goldberg himself starts out with none of the cockiness that was his trademark as an industrial peacemaker. He is frankly distressed at the large number of people who are acclaiming him as the "savior" of the U.N. and of world peace.

"I know Adlai was a frustrated man; I know because he told me so," Goldberg has confided to friends. He makes no automatic assumption that the skills effective in settling strikes will work as well in the international field.

But pessimism is not his style, any more than it is the President's, and there are several solid reasons for believing he will be as exuberant an activist at the U.N. as he has been in all the posts that went before.

The President's decision to conscript him as Ambassador was itself an earnest of intent to move away from the unilateralism that

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ASSETS

Cash Assets	$ 146,370,248
Canadian and Provincial Government securities (at amortized value) and other securities not exceeding market value	248,565,816
Commercial and other Loans (estimated loss provided for)	646,703,093
Bank premises and Miscellaneous (less amounts written off)	24,355,339
	$ 1,065,994,496

President

UNDIVIDED PROFITS

Net profits for the financial period of eleven months ended October 31, 1965, after contribution to the Staff Pension Fund, depreciation of bank premises, provision for income taxes and after making transfers to inner reserves out of which full provision has been made for bad and doubtful debts and depreciation of investments $ 3,871,820

Dividends	2,760,000
Amount carried forward	$ 1,111,820
Balance of Undivided Profits, November 30, 1964	666,154
	$ 1,777,974
Transferred to Rest Account	1,000,000
Balance of Undivided Profits, October 31, 1965	$ 777,974

Provision for income taxes $4,183,000

REST ACCOUNT

Balance as at November 30, 1964	$ 45,000,000
Transferred from Undivided Profits	1,000,000
Balance as at October 31, 1965	$ 46,000,000

General Manager

Banque Canadienne Nationale

got us into Vietnam and the Dominican Republic and to upgrade the U.N. as an instrument for resolving world controversies.

Such a mission conforms not only to Goldberg's own concept of the central position the U.N. should have in America's approach to global relations but also to his itch to prove in this larger sphere the correctness of a maxim he used to cite whenever things looked hopeless at the bargaining table: "There is no such thing as a dead-end street."

Obviously, a determinant of his effectiveness at the U.N. will be how much he has to say about shaping U.S. foreign policy, not merely explaining it to the rest of the world. Many who have watched him in his Cabinet days are sure his voice will be as assertive in policy formulation as in exposition.

Indeed, one former associate predicts that "he'll be running the State Department in six months." A more credible forecast is that he will stand on a par with the McNamara-Rusk-Bundy triumvirate in counseling the President.

The antecedents of the Goldberg-Johnson friendship tell a good deal about both men and about the degree of influence the President's new envoy is likely to have. At the 1960 Democratic convention in Los Angeles, when John F. Kennedy notified labor that he planned to make Mr. Johnson his runningmate, the union reaction was uniformly adverse, except for Goldberg.

He took the view that the Presidential nominee was the best judge of who would bring most extra votes to his ticket. Goldberg phoned David Dubinsky, vacationing on the opposite side of the continent, and enlisted his help in swinging Meany, Reuther and other union bigwigs into reluctant acceptance of the Johnson candidacy.

When the two men became colleagues in the new Administration, Goldberg found himself being edged into a squeeze play engineered against the Vice President by some hostile members of the Kennedy palace guard. Mr. Johnson had been named chairman of the President's Committee on Equal Employment Opportunities, continuing a tradition that had begun when President Eisenhower put Richard M. Nixon in the same post.

However, some people in the White House feared that the Texan, with his conservative Southern viewpoint, would sabotage the fair employment drive. Accordingly, they drafted a highly unorthodox executive order under which all real operating authority was taken away from the Vice President and vested in the committee's vice chairman, the Secretary of Labor.

Goldberg quickly became convinced that Mr. Johnson's real desire was to use his connection with the antidiscrimination panel as a means of changing his image in the North rather than of catering to the prejudices of his old friends in the South. The two officials formed a close working partnership — so close that they co-operated in bringing in an outside consultant to reorganize the committee and ease out two Kennedy-appointed staff assistants whose principal mission had been to get in Mr. Johnson's way.

Goldberg also took steps to banish the post-election coolness that persisted in organized labor's attitude toward the Vice President. He invited several hundred top unionists to a black-tie dinner in Mr. Johnson's honor at the Labor Department. The Secretary paid the bill out of his own pocket.

Goldberg has an astonishing capacity for making friends even of those with whom he disagrees most emphatically — a trait that should be helpful at the U.N. Perhaps the most spectacular example of the nonabrasiveness of his personality is the high regard in which he has consistently been held by Barry Goldwater.

The Republican whose criticisms of union power, the Supreme Court and the U.N. were mainsprings of his Presidential campaign wrote Goldberg on his appointment: "You are taking on a thankless, difficult and at times almost impossible job, but if anybody can bring the strength that is needed to that assignment, it is you. If there is ever any time you feel I can be of any help to you, don't hesitate to call."

Positivism is a keynote of the Goldberg method; there will be nothing defensive or apologetic about his enunciations of American positions. The old complaint that our spokesmen are always in the posture of responding to Communist attacks and never of putting forward affirmative statements of what we do in the pursuit of peace may be less heard from now on.

He is sophisticated in Communist tactics. In fact, he would probably have remained a prosperous but relatively obscure Chicago lawyer if Philip Murray's decision to smash Communist influence in the C.I.O. had not caused him to call Goldberg to Washington as C.I.O. general counsel in 1948.

Murray was all for ousting Red-led unions without trial, but Goldberg insisted on due process. Today he sees the conflict between the fragmented Communist bloc and the equally fragmented free world as far too complicated and confused for resolution in the simplistic "we" versus "they" terms of those early years of the cold war.

Always a superb practitioner of divide-and-conquer tactics in negotiations with the steel industry, he can be expected to divine unerringly the differing interests, insecurities and motivations of the powers with which he will have to deal at the U.N. But he goes with no thought of gamesmanship; his aim is to establish the rule of law in world affairs and he realizes that the rule of law can be viable only when the just expectations of nations and of peoples are satisfied.

Goldberg is not retiring the robes he wore as a Supreme Court Justice. "Maybe I can wear them as a justice of the peace someday," he says wistfully. But first there is a peace to win.

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Maritimes Section

In Montreal, Quebec, for the brith of Howard Daniel, son of Mr. and Mrs. Lawrence Green, 5785 Trinity Avenue, were his grandparents, Mr. and Mrs. Charles Arron, 1742 Beech Street; and Mrs. Ralph Medjuck, his aunt, and daughter, Pamela, 1937 Connaught Avenue; all of Halifax, N.S.

Mrs. Morris Goldberg, 1813 Armview Terrace, Halifax, N. S., is chairman of the Women's Division, State of Israel Bonds, for a second term. Committee members are: Dr. Anne Hammerling, 6777 Quinpool Road, honorary chairman; Mesdames Charles Arron, 1742 Beech Street; Max Forman, 6366 Almon Street, canvasser; Leonard Goldberg, 3556 Connaught Avenue, treasurer; Myer Zatzman, 1966 Beech Street, secretary; and Leo Goldfarb, 2045 Armcrescent Avenue, arrangements. A luncheon took place at the Lord Nelson Hotel. Mrs. Judith Berlin, Consul General for the State of Israel, in New York, was the guest of honour. Peter Herschorn, 1791 Bloomingdale Terrace, is chairman of the board of governors, of Halifax Israel Bond Organization.

Mrs. Moe Zucker, of Montreal, Quebec, visited her son-in-law, and daughter, Mr. and Mrs. Robert Brown, 28 Waggoner's Lane, Fredericton, N. B.

Mr. and Mrs. Isadore Rothstein, and David, and Stanley, of Montreal, Quebec, visited their son-in-law, and daughter, Mr. and Mrs. Isidore Zaichick, and new-born son, Robert Mark, of Edmundston, N.B.

Shaar Shalom Synagogue, Halifax, N.S., Rabbi Isaac Freeman: Rabbi David J. Jacobs, of Temple Beth El, in Quincy, Mass., spoke at the anniversary service on "The Concept of God." During his stay, he was the guest of Mr. and Mrs. Saul Offman, 2186 Newton Avenue.

ECHENBERG-GREEN

The marriage of Miss Michelle Green, daughter of Mr. and Mrs. Robert I. Green, 228 Duke Street, Saint John, N. B., to Arnold J. Echenberg, son of Mrs. Ida L. Echenberg, 4125 Blueridge Crescent, Montreal, Quebec, formerly of Sherbrooke, Quebec, and the late Abraham D. Echenberg, was solemnized in Saint John, on Sunday, August 29, at twelve o'clock, by Rabbi Abraham Feffer. The bride was given in marriage by her father. Her gown was of ivory-coloured peau de soie, fashioned with fitted bodice; and boat-shaped neckline, trimmed with lace; long sleeves; and draped, bouffant skirt, with a long train. A veil of Brussels lace formed her headdress; and she carried a bouquet of Verona Sweetheart roses centered with a camellia. Miss Phyllis Green was maid of honour for her sister, wearing a sleeveless, aquamarine-blue, peau de soie gown, cut with a straight skirt. She had a matching halo hat; and carried a bouquet of pink roses, and miniature white carnations. Miss Miriam Green, sister of the bride; and Miss Helen Green, cousin of the bride, of Philadelphia, Pa., were bridesmaids. They were identically gowned in blue brocade; and they had blue halo hats; and carried white roses, and miniature carnations. Gordon Lee Echenberg was his brother's best man. The ushers were: Gilbert Fishman, cousin of the groom, of Boston, Mass.; Martin Levine, cousin of the bride; Michael Colten, Hascal Rosen, Dr. Gerald Schneiderman, and Murray Goldberg. White, and blue chrysanthemums, and greenery decorated the canopy. Afterwards one hundred and twenty guests were received. There was orchestral music. Mrs. Green, mother of the bride, wore a blue crepe gown, with a satin jacket; and a blue pillbox hat. Mrs. Echenberg, mother of the groom, wore a light blue, corded silk suit; with a matching hat. Their flowers were corsages of Sweetheart roses. Mr. and Mrs. Arnold J. Echenberg spent their wedding trip in Bermuda, with the bride going away in a beige and grey tweed suit; with a corsage of pink Sweetheart roses. They have taken up residence at 4650 Cotè des Neiges Road, in Montreal. In Saint John for the marriage were: Dr. and Mrs. S. J. Usher, of Montreal; Mr. and Mrs. Richard Lee, of Boston, Mass.; uncles, and aunts of the groom; Mr. and Mrs. Philip Tannenbaum, of Montreal; Dr. and Mrs. Edward Becker, Mrs. Celia White, all of Teaneck, N. J., cousins of the groom; Mr. and Mrs. Martin Levine, of Montreal, cousins of the bride; Judge and Mrs. Martin Colten; Mrs. Freda Cantor, Mrs. Jack Feldman, Mr. and Mrs. Michael Colten; all of Boston; Dr. Gerald Schneiderman, Mr. and Mrs. Hascal Rosen, Mr. and Mrs. Gerald Levy, Daniel Wainberg, David Klein; Dr. Perry Segal, D. Edward Pakes, all of Montreal; Mrs. Ben. Gilbert, aunt of the bride; Mr. and Mrs. Samuel Green, uncle and aunt of the bride, all of Philadelphia, Pa.; Colonel and Mrs. R. J. Lewis, uncle and aunt of the bride, of St. Louis, Missouri; and Dr. and Mrs. J. Levine, cousins of the bride, of Toronto, Ont. Mrs. Echenberg is a graduate of the Montreal Jewish General Hospital, School of Nursing; and is an assistant head nurse at the Montreal Jewish General Hospital. Mr. Echenberg graduated from McGill University, in Montreal, with the Chartered Accountant degree.

John Devor, of Toronto, Ont., spoke at the United Jewish Appeal dinner, at Shaarei Zedek Synagogue, in Saint John, N. B. He is first vice-president of the Zionist Organization of Canada. Chairmen are I. J. Davis, 18 Sixth Street; and Leonard Kaplansky, 6 Buena Vista Avenue, Lancaster; Leonard Herberman, 293 King Street West, is canvas chairman; I. R. Cohen, 61 Orange Street, treasurer; Philip Hamburg, 15 Paddock Street, secretary; S. A Babb, 530 Earle Avenue, Lancaster, arrangements.

Born, to Mr. and Mrs. Gerald Bonnar (nee Norma Difalco), 168 Searle Avenue, Toronto, Ont., on November 29, at New Mount Sinai Hospital, a daughter, Lorraine; granddaughter of Mr. and Mrs. D. Difalco, of Toronto; and of Mr. and Mrs. E. Bonnar, of Sydney Mines, Nova Scotia.

Baron De Hirsch Synagogue, of Halifax, N. S., established in 1890, launched its seventy-fifth anniversary year with special Sabbath services, on December 4, and a congregational dinner on December 5. Dr. I. K. Lubetsky, 6721 First Street, keynote speaker at the dinner, was president from 1953 to 1963, a decade which witnessed the erection of the present facilities of the congregation at Beth Israel Synagogue, 1480 Oxford Street, dedicated on October 21, 1957. Dr. Jayson H. Greenblatt, 926 Greenwood Avenue, president, since 1963, was dinner chairman. Others who took part were: Rabbi Joseph Deitcher, of Halifax; Reverend Abraham Greenspan, 5959 Spring Garden Road; Dr. Manuel I. Zive, 6484 Waegwoltic Avenue, honorary president; Joseph Simon, 6093 Belmont Road, honorary vice-president; Jack Wolman, 6286 Jubilee Road, honorary treasurer; Earle Bowman, 1060 Bellevue Avenue, vice-president; Robert A. Smilestone, 6192 Regina Terrace, secretary; Arthur J. LeVine, 2380 Armcrescent Street West, treasurer; Leo Goldfarb, 2045 Armcrest Street West, financial secretary. Baron De Hirsch Synagogue was named in tribute to the great Jewish philanthropist, Baron Maurice De Hirsch, of Munich, Germany. It was the first Jewish Orthodox congregation east of Montreal. From 1891 to 1894, religious services were conducted in homes, and through the kindness of organizations such as the Masons and the I. O. O. F., High Holy Day services were held in their halls. In 1894, the congregation bought Chalmer's Baptist Church on Starr and Hurd Streets, and it was renovated and named the Baron De Hirsch Synagogue. This Synagogue served the Jewish Community of Halifax and surrounding areas until December 6, 1917, the day of the tragic Halifax explosion, when it was totally destroyed. In 1920, the Robie Street Synagogue was completed, and this building served the religious needs of the congregation until 1957, when the present Beth Israel Synagogue was built, under the leadership of Dr. Lubetsky, and consecrated to serve the expanding needs of the congregation for religious, educational, and recreational facilities. The congregation's seventy-fifth anniversary dinner program included a ceremony marking the "burning of the mortgage" of Beth Israel Synagogue. In recognition of his leadership and service, Dr. Lubetsky was accorded the honour of burning the mortgage, a milestone for which he is primarily responsible. He was assisted by S. S. Jacobson, 1937 Bloomingdale Terrace, member of the board of governors, who has also served as chairman of the finance committee. Representatives of the mayorality offices of Halifax, and Dartmouth, and delegates from synagogues in the Atlantic provinces and national Jewish organizations were present.

Mr. and Mrs. Harry Lampert, of Moncton, N. B., are visiting her mother, Mrs. Abraham Louis, and Mr. Louis, of Montreal, Quebec.

WHAT IS CHANUKKAH! A TYPICAL JEWISH HOLIDAY

(Continued from Page Eight)

remember at the time of Chanukkah and Christmas that a Jew who has an inferiority complex and seeks to ape his Christian neighbour is not being a good Jew.

Rabbi Maybaum pleads for an enlightened laity. The feast of Chanukkah has always been connected with Jewish education and it is appropriate that this Chanukkah should witness a large number of adult Liberal Jews applying themselves to educational activity.

We look to the adherents of the different religions to make clear the teachings of their individual festivals – the Jew to proclaim the Chanukkah message of the sacredness of the individual conscience, and the Christian to proclaim the Christmas message of 'peace on earth and goodwill to all men'. Let each ring clear, but let us not have some garbled combination of the two.

CHANGES IN THE POPULATION CHARACTERISTICS OF THE JEWISH COMMUNITY

(Continued from Page Sixteen)

appropriate and applicable to the Canadian Jewish community at the present time, little more than 30 years since the Canadian Jewish Congress was reorganized and reactivated in 1934, in view of the changes which have taken place and are still taking place since the end of World War II.

The purpose of the present monograph in the new series which will form Volume 2 of Canadian Jewish Population Studies is to provide comparative statistical information for the years 1931 and 1961, which will show the changes which have taken place in Canada as a whole during that period in the geographical and age distribution of the Jewish population, their country of birth and citizenship, marital status, language and mother tongue, years of schooling, size of family, occupation, and intermarriage, etc.

More detailed studies and analyses of all the aforementioned aspects in each of the provinces and in the Jewish communities with Jewish population exceeding 1,000 will be found in the monographs now in preparation which will be published later in this series.

The Jewish population of Canada increased by 844.4 percent in the period of thirty years from 1901 to 1931, as compared with a percentage increase of 93.2 among the total population of Canada during the same period.

During the period from 1931 to 1961, however, the Jewish population of Canada increased by only 62.7 per cent, as compared with a percentage increase of 85.4 percent among the total population of Canada during the same period, so that while the percentage increase of the Jewish population during the period from 1901 to 1931 was more than nine times as high as the percentage increase of the total population of Canada, during the thirty-year period from 1931 to 1961 the percentage increase was less among the Jewish than among the total population of Canada.

The numerical increase in the Jewish population of Canada was only 98,602 during the thirty-year period from 1931 to 1961 as compared with an increase of 139,273 during the thirty-year period from 1901 to 1931.

Among the total population of Canada the numerical increase was 7,861,461 during the thirty-year period from 1931 to 1961, as compared with only 5,005,471 during the thirty-year period from 1901 to 1931.

Of the increase of 139,273 in the Jewish population of Canada from 1901 to 1931 net immigration accounted for 100,919, and the natural increase of births over deaths accounted for 38,354; while of the increase of 98,602 in the Jewish population from 1931 to 1961 the natural increase exceeded the increase by net immigration; natural increase accounting for 52,521 as compared with a net increase by immigration of only 46,081.

The decrease in Jewish immigration was doubtless due to the restrictive immigration regulations enforced by Canada during the years 1931 to 1939, to the massacre of six million Jews from the Eastern European countries by the Hitler regime during the war years from 1931 to 1946, countries which were the reservoir from which Jewish immigrants had come to Canada in previous years; and the Communist regimes behind the "Iron Curtain," which have not permitted Jewish would-be immigrants to join their relatives in Canada.

The rate of natural increase due to the excess of births over deaths is smaller among Jews than among the total population in Canada, and as long as the percentage increase through immigration continues to be less among Jews than among the total population, the percentage of Jews among the total population of Canada, which decreased from 1.50 percent in 1931 to 1.39 in 1961 may be expected to continue to decrease.

The rate of increase of the Jewish population has not been uniform in all provinces in Canada during the period from 1931 to 1961. The greatest numerical increase during the thirty-year period from 1931 to 1961 has taken place in Ontario, (47,250), and the greatest percentage increase has taken place in British Columbia, where it has increased by 193.2 percent, from 2,666 in 1931 to 7,816 in 1961. The percentage increase in the Jewish population in that period was 76.1 percent in Ontario and 75.3 percent in Quebec, and only 4.1 percent in Manitoba, while the Jewish population had decreased by 46.3 percent in Saskatchewan and by 3.1 percent in New Brunswick during the decade from 1931 to 1961.

The percentage of Jews among the total population was highest in the province of Manitoba, 2.7 percent in 1931 as compared with 2.2 percent in 1961.

The number of Jewish communities in Canada with Jewish population exceeding 1,000 increased from ten in 1931 to eleven in 1961. There were 16 Canadian Jewish communities with fewer Jews in 1961 than in 1931. Of these, five were in Saskatchewan (Regina, Prince Albert, Melville, Yorkton and Kamsack); three were in Nova Scotia (Sydney, Glace Bay and Yarmouth); five were in On-

(Continued on Page Seventy-Six)

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Social Notes — Montreal

Mrs. Edward Solomon, formerly of 127 Arlington Avenue, has moved to 4300 Western Avenue.

Mr. and Mrs. Barry Goffman, 5460 Cranbrooke Street, spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. Mrs. Goffman is the former Miss Riva Crystal, daughter of Mr. and Mrs. Jack Crystal, 7431 Kingsley Road. Mr. Goffman is the son of Mr. and Mrs. Bernard Goffman, 2615 Kent Avenue.

Mr. and Mrs. Alvin J. Walker, 4353 Westmount Avenue, are in Palm Beach, Florida.

Mr. and Mrs. Theodore Kraminer, 6275 Northcrest Place, spent their wedding trip in Europe, and Israel, journeying via Air Canada. Mrs. Kraminer is the former Miss Beverley Jacqueline Weiss, daughter of Mrs. Rae Weiss, 316 Marlatt Street, and the late William Weiss. Mr. Kraminer is the son of Mr. and Mrs. Jacob J. Kraminer, 124 Aberdeen Avenue.

Mr. and Mrs. Philip Levy, 606 Victoria Avenue, and his brother, William Levy, 4855 Cote St. Luc Road, are in London, England, where they will celebrate the ninetieth birthday of their brother, Dr. Harry Levy.

Mr. and Mrs. Alfred N. Miller, 986 Dunsmuir Road, are in Palm Beach, Florida.

Mr. and Mrs. Marvin Goldstein, 3420 Decelles Place, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Goldstein is the former Miss Eileen Schwartz, daughter of Mr. and Mrs. Louis Schwartz, 8047 Birnam Street. Mr. Goldstein is the son of Mr. and Mrs. Saul Goldstein, 2705 Bedford Road.

Beth Ellen Morrow, of Scranton, Pa., visited her uncle, and aunt, Rabbi and Mrs. H. Leonard Poller, and Judith, Sharon, and Elyse, 5777 Westluke Avenue.

Mr. and Mrs. Abbey Sankoff, 464 Dufferin Road, were in Europe, and Israel.

Mr. and Mrs. Alfred B. Zion, 4590 Miller Avenue, were in New York.

Mr. and Mrs. Theodore Rose, of Palm Beach Florida, formerly of Montreal, recently visited here.

Mr. and Mrs. Robert E. Glaymon, 3033 Sherbrooke Street West, were in New York.

Mr. and Mrs. Arnold Aaron, and daughter, Linda, 829 Laird Boulevard, are in Miami Beach, Florida.

Here for the marriage of Miss Roslyn Marlene Hochstein, daughter of Mr. and Mrs. David Hochstein, 5651 Jellicoe Street, to Gerald Yane, son of Mr. and Mrs. Moses Yane, 5375 Cumberland Avenue, on December 19, at Beth Zion Synagogue, will be: Mr. and Mrs. B. Kessler, grandparents of the bride-to-be; Mr. and Mrs. E. Landon; all of New York; Mr. and Mrs. H. Ross; and Mrs. B. Stein, cousin of the bride-to-be; all of Long Island, N. Y.

Mr. and Mrs. Frank Garber, of Toronto, Ont., visited their son-in-law, and daughter, Mr. and Mrs. Paul Morton, and new-born daughter, Shari Frances, of Montreal.

Mr. and Mrs. Harry Lampert, of Moncton, N. B., is visiting her mother, Mrs. Abraham Louis, and Mr. Louis, 5000 La Peltrie Street.

Mr. and Mrs. Max Katz, of New York, visited his brother-in-law, and sister, Mr. and Mrs. Jack Crystal, 7431 Kingsley Road.

Mr. and Mrs. Jack Goldman, of San Francisco, Calif., visited their cousins, Mr. and Mrs. Hyman Wiseblatt, 3887 Mackenzie Street.

Mrs. Edward Schreiber, of Quebec City, Quebec, visited her brother-in-law, and sister, Mr. and Mrs. Isaac Gruber, 2355 Mantha Street.

Mrs. David Engel, 4865 Bourret Street, visited her son, and daughter-in-law, Mr. and Mrs. David Hirsch, and daughter, Shayna, of Brooklyn, N. Y.

Mr. and Mrs. Harry Grief, formerly of 295 Alexis Nihon Boulevard, have moved to 2305 Ward Street.

Mr. and Mrs. Benjamin Kessler, of New York, visited their son-in-law, and daughter, Mr. and Mrs. Harry H. Caplan, 5609 Jellicoe Street.

Mrs. Bee Solomon, 5550 Trent Avenue, visited Mr. and Mrs. Abraham B. Zumar, of Ottawa, Ont., whose daughter, Miss Irma Natalie Zumar, is the fiancee of her son, Herschel Solomon.

Mr. and Mrs. Allen Entous, of Studio City, Calif., spent their wedding trip in Bonduell, Wisconsin. Mrs. Entous is the former Miss Karen Alpert, daughter of Mr. and Mrs. John Alpert, of Miami Beach, Florida. Mr. Entous is the son of Mr. and Mrs. Nathan Entous, 4835 Hampton Avenue, Montreal.

Mr. and Mrs. Harry Schwartzman, of Joliette, Quebec, will be here for the bar-mitzvah of their grandson, Charles, son of Mr. and Mrs. Ben Schwartzman, 606 Westluke Street, who will be called to the Reading of the Law, on December 25, at Beth Zion Synagogue.

Mr. and Mrs. George Felner, of New York, visited her cousins, Mr. and Mrs. Saul Goldstein, 2705 Bedford Road.

Dr. and Mrs. Irving Zucher, of Beaverton, Oregon, are visiting his parents, Mr. and Mrs. Moe Zuker, 229 St. Viateur Street West.

Mrs. Allan Chamitoff, of San Francisco, Calif., visited her parents, Mr. and Mrs. Samuel Shein, 3000 Maplewood Avenue.

Mrs. L. Glickman, 821 Pratt Avenue, visited her son, and daughter-in-law, Mr. and Mrs. Morton J. Glickman, and Jay Howard, and Steven Barry, of Toronto, Ont.

Mrs. Isidore Sherman, 3050 Van Horne Avenue, is spending ten days in New York.

Mr. and Mrs. Edward Kolchin, of New York, visited her brother-in-law, and sister, Mr. and Mrs. Joseph Bercovitch, 8621 Birnam Street.

Mr. and Mrs. Rubin Gesser, 4485 Esplanade Avenue, are spending the winter season with their cousin, Mrs. Mania Markusfeld, of Miami Beach, Florida, having travelled via Eastern Air Lines.

Mrs. Ernest Tarjan, of Melbourne, Australia, is visiting Mrs. Rose B. Vitek, 4608 St. Catherine Street West, to be present at the bas-mitzvah of her daughter, Diana Judy, who will be called to the Reading of the Law, on December 17, at Temple Emanu-El.

Mr. and Mrs. Irving Vineberg, 7920 Cote St. Luc Road, spent their wedding trip in Miami Beach, Florida; and Nassau. Mrs. Vineberg, is the former Miss Phyllis Leslie Caplan, daughter of Mr. and Mrs. Harry H. Caplan, 5609 Jellicoe Street. Mr. Vineberg is the son of Mr. and Mrs. Bernie Vineberg, 7400 Kildare Street.

Mr. and Mrs. I. Aron Shuster, formerly of 5865 Decelles Avenue, have moved to 5765 Cote St. Luc Road.

Dr. and Mrs. Mortimer Mamelak, of Los Angeles, Calif.; and his brother, Dr. Joseph Mamelak, of Cherry Hill, N.J., were here for the funeral of their mother, Mrs. Esther Rotholz Mamelak, 5419 Hutchison Street, who died suddenly at home, on October 19.

Mr. and Mrs. Leonard Rubin Albert, 575 Laurentian Boulevard, spent their wedding trip in Miami Beach, Florida. Mrs. Albert is the former Miss Beverly Ann Blicher, daughter of Mr. and Mrs. Bernard A. Blicher, 2320 Noel Street. Mr. Albert is the son of Mr. and Mrs. Julius Albert, 1745 St. Louis Street.

Mr. and Mrs. Arnold J. Echenberg, 4659 Cote des Neiges Road, spent their wedding trip in Bermuda. Mrs. Echenberg is the former Miss Michelle Greer, daughter of Mr. and Mrs. Robert I. Green, of Saint John, N.B. Mr. Echenberg is the son of Mrs. Ida L. Echenberg, 4125 Blueridge

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Crescent, formerly of Sherbrooke, Quebec, and the late Abraham D. Echenberg. Mrs. Echenberg is a graduate of the Montreal Jewish General Hospital School of Nursing; and is an assistant head nurse at the Montreal Jewish General Hospital. Mr. Echenberg graduated from McGill University with the Chartered Accountant degree.

Dr. Alan Ross, 77 Windsor Avenue, physician in chief of the Montreal Children's Hospital; Dr. Hugh Brodie, 600 Lansdowne Avenue; Dr. and Mrs. Melvin Silverburg, 2255 Benjamin Sulte Street; Dr. Charles R. Scriver, 232 Strathearn Avenue; Dr. and Mrs. Richard Goldbloom, 108 Thurlow Road; and Dr. Leo Stern, 24 Crestwood Avenue; were in Tokyo, Japan, for the eleventh International Congress of Pediatrics. They also visited Peking, China, at the invitation of the People's Republic of China, through the Chinese Medical Association.

Here for the marriage of Miss Bluma Weiskopf, daughter of Mr. and Mrs. Isak Weiskopf, 3530 Bedford Road, to Michael Lanner, son of Mr. and Mrs. Hyman Lanner, 6605 Nice Road, on December 19, at Zichron Kedoshim Synagogue, will be: Mr. and Mrs. A. Urkovitch, and Gloria, and Howard; Mr. and Mrs. G. Miller; cousins of the bride-to-be; Mr. and Mrs. D. Ehrlich; all of Paterson, N.J.; Mr. and Mrs. Jacob Gill, of Winnipeg, Manitoba; Mrs. Pauline Ross, of Brooklyn, N.Y.; Mr. and Mrs. M. Moore, of Newark, N.J.; Mr. and Mrs. A. Finger, and Mr. and Mrs. H. Kirsch; all of Boston, Mass.

Here for the marriage of Miss Eileen Schwartz, daughter of Mr. and Mrs. Louis Schwartz, 8047 Bedford Road, to Marvin Goldstein, son of Mr. and Mrs. Saul Goldstein, 2705 Bedford Road, at Beth Aaron Synagogue, were: Mr. and Mrs. F. Stern, Mr. and Mrs. A. Stern, and son, Joseph; Mr. and Mrs. M. Stern; all cousins of the bride; all of Toronto, Ont.; and Mr. and Mrs. George Felner, of New York.

Here for the bar-mitzvah of Leon, son of Mr. and Mrs. Joseph Davine, 5469 Westminster Avenue, who will be called to the Reading of the Law, on December 18, at Chevra T'Hilim Synagogue, will be: Mr. and Mrs. Joseph Jaffe, of Passaic, N. J., uncle, and aunt; Mr. and Mrs. Milton Gabe, and sons, Arthur, and Richard, of Framingham, Mass.; and Admiral Leon Kintberger, of Annapolis, Maryland, who is an admiral in the United States Navy; all cousins.

Mr. and Mrs. Salomon Berglas, 11107 James Morrice Street, were hosts to forty-five guests, at a dinner, at Young Israel Synagogue, to celebrate the engagement of Miss Mary Louis Abramowitz, daughter of Mr. and Mrs. Sol Abramowitz, 4330 Hingston Avenue, to their son, Harry Berglas. Mrs. Berglas wore a black, silk dress. Mrs. Abramowitz was in a dark blue, silk dress. Miss Abramowitz, the bride-elect, wore a dress of yellow silk. A centrepiece of white, and pink pom-poms, and carnations adorned the table. The marriage will take place on January 23, at Shaare Zion Synagogue.

Mrs. Joseph Blankfort, 1087 Shorecrest Street, gave a linen shower, at her home, with thirty guests present, for her cousin, Miss Julie Friedman, daughter of Mr. and Mrs. Max Friedman, 3825 Dupuis Avenue, prior to her marriage to Stanley Ludmer, son of Mr. and Mrs. Jack Ludmer, 5275 Randall Avenue. Mrs. Blankfort wore a mauve, knitted suit; with a corsage of white carnations. Mrs. Friedman was in a light blue knitted suit. Mrs. Ludmer wore a black, and blue silk suit. Each had a corsage of yellow roses. Miss Friedman wore a blue silk dress; with a corsage of yellow carnations. A centrepiece of yellow roses, and pink and white carnations and pom-poms beautified the table.

Mr. and Mrs. Max Besner, 5218 Byron Street, gave a luncheon at Stage Coach Inn, to celebrate the sixteenth birthday of their daughter, Elsa Rose; sister of Mrs. Martin Goldwax (Shelly), 1535 Normandie Boulevard; and of Mrs. Harold Joseph (Heddy), 1222 Ethier Street; granddaughter of Mrs. Bessie Winikoff, 5218 Byron Street. Seventy guests were present. Mrs. Besner wore a blue and black printed, knitted suit; with a corsage of blue and white carnations. Mrs. Winikoff was in a plum-coloured wool suit; with a white brocade hat; and had a corsage of white carnations. Elsa Rose wore a navy-blue knitted suit; with a corsage of white and blue-tinted carnations. A centrepiece of white and blue-toned carnations, pom-poms, and gladioli, combined with a white, blue and pink birthday cake, beautified the table.

Mr. and Mrs. Harry Friedman, 1002 Dickens Circle, were hosts to ninety guests at a buffet supper at their home, to celebrate the engagement of their daughter, Miss Bella Friedman, to Mark Lawrence Kotler, son of Mr. and Mrs. Gordon Kotler, 681 Bertrand Circle, and of the late Mrs. Jeannette Kotler. Mrs. Friedman wore a beige, and gold-coloured satin dress. Mrs. Kotler wore a black,

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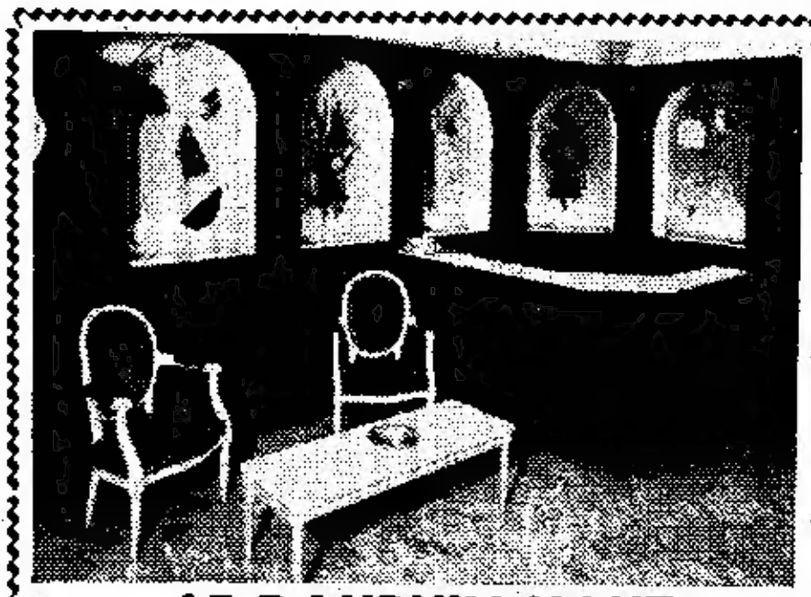

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knitted suit. Miss Friedman was in a pink, peau de soie dress; with a corsage of white orchids. A centrepiece of pink roses, and white carnations, and pom-poms adorned the table. The marriage will take place on March 20, at Beth Ora Synagogue. Mr. and Mrs. Morris Brot, of Toronto, Ont., were here for the event.

Mr. and Mrs. Harry Cohen, 2475 Paton Street, celebrated the bar-mitzvah of their son, Michael Robert, who was called to the Reading of the Law, at Beth Ora Synagogue. He is the brother of Martin Cohen; and of Susan, aged fifteen years; grandson of Mrs. Rose Cohen, 785 Wiseman Avenue; and of the late Mr. and Mrs. M. Segal. Kiddush was observed. Afterwards Mr. and Mrs. Cohen were luncheon hosts to one hundred and fifty guests in the Synagogue hall. A centrepiece of white, and yellow roses, and carnations, combined with a white, and blue cake, beautified the table. Alec Allice, of Ottawa, Ont., was here for the celebration.

Mrs. John J. Gotlieb, 5013 Grosvenor Avenue; and her daughter, Mrs. Samuel Burko, 5806 Eldridge Street, gave a tea at the latter's home, honouring Mrs. Gotlieb's, niece, Miss Gloria Ruth Anchel, daughter of Mr. and Mrs. Hyman Anchel, 4735 Vezina Street, and the fiancee of Dr. Joseph Gilbert, son of Morris Gilbert, 5604 Rand Avenue, and the late Mrs. Sylvia Gilbert. Thirty guests were present. Miss Anchel, the bride-elect, wore a blue, knitted suit. A centrepiece of yellow, and bronze-toned pom-poms, and carnations beautified the table. Miss Anchel is attending McGill University, School of Physical and Occupational Therapy. Dr. Gilbert graduated from McGill, Faculty of Medicine. He is interning at the Jewish General Hospital.

Entertaining at a buffet supper for Miss Gloria Ruth Anchel, daughter of Mr. and Mrs. Hyman Anchel, 4735 Vezina Street, and the fiancee of Dr. Joseph Gilbert, son of Morris Gilbert, 5604 Rand Avenue, and the late Mrs. Sylvia Gilbert, were: Mesdames Charles Nerenberg, 346 Alexis Nihon Boulevard; Jack Opal, 4172 Girouard Avenue; Manuel Gotlieb, 5770 Hudson Avenue; and Mrs. Arthur Levin, 2285 St. Louis Street; aunts of the bride-to-be; at the home of Mrs. Levin. Seventy-five guests were present. Miss Anchel, the bride-elect wore a black, crepe sheath dress. The table flowers were white-pom-poms, and red, and pink carnations. Miss Anchel is attending McGill University, School of Physical and Occupational Therapy. Dr. Gilbert graduated from McGill University, Faculty of Medicine. He is interning at the Jewish General Hospital. The marriage will take place on December 18, at Beth Ora Synagogue.

Mr. and Mrs. Abe Liberman, 3921 Linton Avenue, gave a dinner-dance to celebrate the engagement of their daughter, Miss Judy Liberman, to Gerald Turowetz, son of Mr. and Mrs. Jack Turowetz, 5352 Coolbrook Avenue. There were ninety guests. Mrs. Liberman wore a blue, beaded peau de soie gown; and had a mauve orchid. Mrs. Turowetz was in a black, crepe gown, with a white lace bodice, and had a mauve and white orchid. Miss Liberman, the bride-elect, was in an aquamarine-blue, peau de soie gown, with a beaded bodice; and had a corsage of yellow roses. Bronze-toned carnations, and gladioli were combined with a two-tiered, heart-shaped, pink, and white cake for the table. That evening Mr. and Mrs. Liberman celebrated their twenty-sixth wedding anniversary; and were presented with a white anniversary cake by their children, Mr. and Mrs. Stanley Saltzman (Sandra), and Miss Judy Saltzman. They have a grandchild, Randy Sue Saltzman, aged seven months.

Mrs. Irving J. Harovitz, 5613 Alpine Avenue, gave a luncheon, with ninety guests present, at Ruby Foo's Restaurant, for Miss Carolyn Miller, daughter of Mr. and Mrs. Hyman Miller, 6275 Clanranald Avenue, and the fiancee of her son, Philip Stanley Harovitz. Mrs. Harovitz wore a blue, silk ensemble. Mrs. Miller was in a white silk suit. Miss Miller, the bride-elect, wearing a mint-green crepe dress, had a corsage of white orchids. An arrangement of pink roses, and white carnations, and pom-poms adorned the table. The marriage will take place on December 12, at Chevra Kadisha Synagogue.

Mrs. Jack Burt, 5273 Borden Avenue, and Mrs. Nathan Heisler, 2412 Barclay Avenue, were luncheon hostesses to seventy-five guests, at Ruby Foo's Restaurant, to honour Mrs. Burt's daughter, Rhona Burt, the fiancee of Mrs. Heisler's son, Irving Heisler. Mrs. Burt wore a beige, knitted suit. Mrs. Heisler was in a green, silk dress. Miss Burt, the bride-elect, wearing a white, knitted suit, had a corsage of pink carnations. The table centre-piece consisted of white, and yellow carnations and roses.

BAR-MITZVAHS

Allan, son of Mr. and Mrs. Morris Hoffer, 3825 Dupuis Avenue, was called to the Reading of the Law, at Shevet Achim Synagogue. He is the brother of Susan, aged ten years; grandson of Joseph Hoffer, 5765 Darlington Avenue; and the late Mrs. Susie Hoffer, and of Mrs. Sarah Beck, 3825 Dupuis Avenue, and the late Isaac Beck. Kiddush was observed.

Allan Michael, son of Dr. and Mrs. Clifford Golden, 603 Algonquin Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at Temple Emanu-El. His sister is Leslie, aged eleven years; and he is the grandson of Mr. and Mrs. J. L. Golden, 4905 Cote St. Luc Road, and of A. D. Gould, 1400 Pine Avenue West. Kiddush was observed.

Charles, son of Mr. and Mrs. Ben Schwartzman, 606 Westluke Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 25, at Beth Zion Synagogue. He is the brother of William Schwartzman, 4850 Courtrai Avenue; Herbert Schwartzman, David Schwartzman, and Mrs. Harry Black (Marjorie), 5778 Trinity Avenue; grandson of Mr. and Mrs. Harry Schwartzman, of Joliette, Quebec; and of Mrs. Israel Saltzman, 1065 Bernard Avenue West, and the late Mr. Saltzman. Kiddush will be observed.

Stephen, son of Mr. and Mrs. Ben Kavanat, 5622 Cork Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 25, at Beth Zion Synagogue. His sisters are Nanci, aged sixteen years; and Robin, eight; and he is the grandson of David Littman, 4634 Dupuis Avenue, and the late Mrs. Jennie Littman; and of Mr. and Mrs. James Kavanat, 4507 St. Urbain Street. Kiddush will be observed.

Avrom, son of Mr. and Mrs. Ruby Lipson, 5703 Smart Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Zion Synagogue. He is the brother of Miss Sharon Lipson; grandson of Mrs. Annie Gross, 5703 Smart Avenue, and the late Issie Gross; and of Mr. and Mrs. Beryl Lipson, 7460 Kingsley Road. Kiddush was observed.

Joseph Philip, son of Mr. and Mrs. Alec Sigmund Fineberg, 4992 Montclair Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 18, at Shaar Hashomayim Synagogue. He is the brother of Ruth Carol, aged eleven years; and David Henry, seven; grandson of Mrs. Florence Fineberg, 6325 Somerled Avenue, and the late Joseph Fineberg; and of Mrs. Fanny Kert, 4990 Montclair Avenue, and the late Philip Kert. Kiddush will be observed.

Leon, son of Mr. and Mrs. Joseph Davine, 5469 Westminster Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 18, at Chevra T'Hilim Synagogue. He is the brother of Mrs. Harry Abramovitch (Jessie), 8105 Sunnyhurst Street; of Mrs. Leonard Slutsky (Libbie), 4090 Mackenzie Street, Chomedey; and of Stephen, aged sixteen years; grandson of Mrs. Goldie Goresky, 304 Sixty-Third

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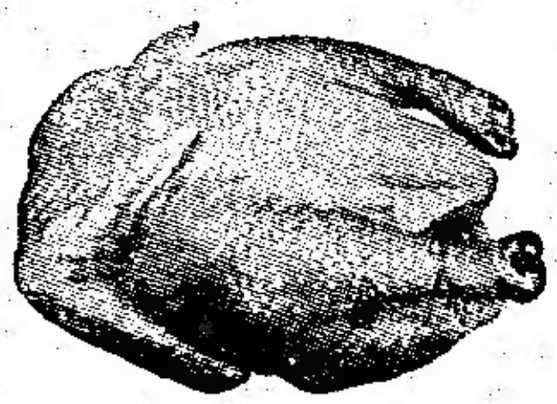

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Avenue, Chomedey, and the late Jack Goresky; and of the late Mr. and Mrs. S. Davine, of Lithuania. Kiddush will be observed.

Charles Gary, son of Mr. and Mrs. Andrew Berks, 5129 Prince of Wales Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 18, at Shaare Zedek Synagogue. He is the grandson of the late Mr. and Mrs. G. Berkowitz, of Hungary; and of the late Mr. and Mrs. Isaac Jacobson, of Montreal. Kiddush will be observed.

DEATHS

Morris Namerow, 5370 Macdonald Avenue, died on Saturday, October 30, at the Montreal General Hospital, at the age of seventy-two years. He is survived by his wife, Mrs. Leah Smith Namerow; two daughters: Mrs. Max Steinberg (Gertrude), 5177 Westbury Avenue; Mrs. Jack Margolius (Claire), 4912 Dornal Avenue; three grandchildren: Mrs. Morris Chaikelson (June), and Victor Steinberg; Mrs. Leonard Waxman (nee Marilyn Margolius); a great-granchild, Ronald Bruce Waxman; and a sister, Mrs. Sonia Gossak, 4080 Kent Avenue. He was the brother of the late Peter Namerow, the late Isidore Namerow, and the late Mrs. Dina Weber. Funeral services took place from Paperman's. Rabbi Morris Halpern officiated. Burial took place at Hebrew Sick Benefit Society Cemetery. Shiva was at the home. Mr. Namerow was born in Kashparovka, Russia, near the city of Kiev. He came to Canada in 1907, and resided in Quebec City, Quebec. In 1932 he moved to Montreal. He served with the Seventh Reconnaissance Regiment, Seventeenth DYRC Hussars, from June, 1942, to April, 1945. He was a governor of the Peretz Schools; Jewish General Hospital; and Hebrew Free Loan Association. He dedicated a room at the Maimonides Hospital And Home For The Aged; and supported the United Talmud Torahs, Jewish People's Schools, Jewish Public Library, Jewish Immigrant Aid Society; the Reuben Brainin Children's Clinic in Israel; Douglas Hospital, and the McGill Extension Fund were recipients of his generosity. He was a cousin of the renowned Hebrew poet, Chaim Nachman Bialik.

Peretz Tonchin, 6237 Clanranald Avenue, aged sixty-eight years, died suddenly on Monday, November 15, at home. He is survived by his wife, Mrs. Mary Weissler Tonchin; a son, Dr. John Bernard Tonchin, 5609 Cork Street; two grandchildren: Reesa Ellen, and Franklin Charles Tonchin; and a sister, Mrs. J. Smith (Mary), of Los Angeles, Calif. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Jewish Assistance Cemetery. Shiva was at the home. Mr. Tonchin was born in Cherson, Russia, and came to Montreal in 1911. He was an active member of the Men's Clothing Union, and of the Amalgamated Clothing Workers of America, of which he was a business agent. He was a member of the Union's board of directors, and joint board.

BIRTHS

Born, to Mr. and Mrs. Paul Baruch (nee Yettie Hershcovitch), 5730 Kincourt Street, on August 12, at the Jewish General Hospital, a daughter, Pearl Sandy; fourth grandchild of Mr. and Mrs. David Hershcovitch, 5730 Kincourt Street; first grandchild of Mr. and Mrs. Chaim Baruch, 1527 Ducharme Avenue.

Born, to Mr. and Mrs. David Bloom (nee Beverly Gross), 5759 Rand Avenue, on September 15, at the Jewish General Hospital, a son, Earl Aaron; brother of Howard, aged ten years; Jeffrey, eight; and Mitchell, three; grandson of Mr. and Mrs. Abe Gross, 6280 Northcrest Place; and of Mrs. Penina Bloom, 3500 Linton Avenue, and the late Morris Bloom. Godparents are Steven Gross, 6280 Northcrest Place, uncle; and Miss Saryl Shear, 5535 Earle Road. Mr. Gross, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Mac Cracower (nee Ruth Loignon), 3130 Van Horne Avenue, on October 21, at the Royal Victoria Hospital, a daughter, Hanna; sister of Harry, aged two and one-half years; granddaughter of Mrs. France Loignon, 604 Bloomfield Avenue, and the late Bruno Loignon; and of the late Mr. and Mrs. Isaac Cracower, of Montreal.

Born, to Mr. and Mrs. Leon Klorfine (nee Charlotte Kapusta), 4597 Draper Avenue, on October 31, at the Jewish General Hospital, a daughter, Shari Alyssa; granddaughter of Mr. and Mrs. Moe Kapusta, 4615 Michel Bibaud Street; and of Mr. and Mrs. Max Klorfine, 5555 Woodbury Avenue; great-grandson of Abraham Kapusta, 4398 Ricard Street; and of Abraham Buck, 4291 Clark Street.

Born, to Mr. and Mrs. Jack Rosen (nee Marcia Wagner), 39 Edinburgh Drive, Toronto, Ont., on October 18, at the Women's College Hospital, a son, Harris Matthew; whose twin sisters are Dory, and Erica, aged ten years; grandson of Mrs. Max Menkes, 3171 Bathurst Street, Toronto, and the late Harry Wagner, of Montreal; and of Mr. and Mrs. Louis Rosen, 3240 Bathurst Street, Toronto; great-grandson of Mrs. Minnie Godine, 5120 Earnscliffe Avenue, Montreal. Godparents are Mr. and Mrs. Jules Greenberg, 98 Carmichael Avenue, Toronto.

Born, to Mr. and Mrs. Philip Matlin (nee Evelyn Ellis), 5568 King Edward Avenue, on October 7, at the Royal Victoria Hospital, a son, Brian; brother of Ronna, aged six years; and and Michael, three; grandson of Mr. and Mrs. Julius Matlin, 4300 Western Avenue; and of Mr. and Mrs. Jack Ellis, 4390 Wilson Avenue.

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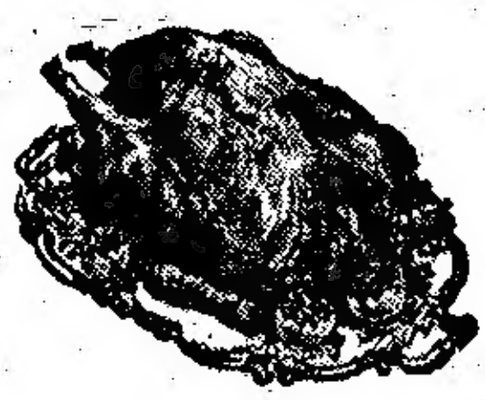
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Synagogue, Rabbi Wilfred Shuchat: Joseph Philip, son of Mr. and Mrs. Alec Sigmund Fineberg, 4992 Montclair Avenue, will be called to the Reading of the Torah on December 18. Friends invited to the Kiddush in honour of Shabbos Mevorachim. Rosh Chodesh Fellowship monthly breakfast is in honour of Rosh Chodesh Teves, December 24, after services at 7.15 a.m. The sponsor is Simon F. Flegg. The Men's Association Kiddush will follow Junior Congregation services on December 18. The Women's Institute of Jewish Studies will conclude its first term on December 21, at breakfast, 9.30 a.m. The guest speaker will be Prof. David Sheps, of the English department of Sir George Williams University. A set of framed maps of the Land of the Bible will be dedicated to the memory of Miss Yetta Silver, and presented by Mrs. Michael Packer, acting co-chairman of the Institute, to Rabbi Shuchat. Mrs. Sidney J. Cohen is chairman of the Institute.

★ JEWISH CONVALESCENT HOSPITAL ★

Marcovitch - Schneider Unit met at the home of Mrs. I. Cohen, 4810 Queen Mary Road. Mrs. D. Cohen, vice-president, presided. Golden Book contribution from Mr. and Mrs. A. Kalichman, 6920 Fielding Avenue, was in memory of Irving Pasoff, 3185 Appleton Avenue. The raffle was won by Mrs. D. Cohen who contributed. The next meeting is on December 21, at 1 p.m., at the home of Mrs. D. Cohen, 1328 Lajoie Avenue. Ezra Ladies Society, Mrs. S. Lefcort, president, sent a Golden card to Lewis Dobrin in honor of his bar-mitzvah. He is the son of Mr. and Mrs. Mel Dobrin, 407 Lazard Avenue; grandson of Mr. and Mrs. Sam. Steinberg, 25 Aberdeen Avenue; and of Nathan Dobrin, 5125 Bourret Avenue. R. L. Spector Unit met at the home of Mrs. F. Pepper, 4875 Maplewood Avenue. The hostess was Mrs. R. Baker, 4975 Bourret Avenue. Next meeting is on December 21, at 1 p.m., at the home of Mrs. N. Kimmel, 4780 Carlton Avenue. David Russman Unit met at the home of Mrs. H. Green, 2495 Ekers Avenue, Mrs. S. Finkelstein is president. Speedy recovery card was sent to Mrs. M. Caplan, 6443 McLynn Avenue. Next meeting is on December 20, at 1 p.m., at the home of Mrs. R. Holtzberg, 595 Bloomfield Avenue. Gabriel Timmerman Unit met at the home of Mrs. F. Blitz, 4705 Bourret Avenue, Mrs. G. Tessler is president; and at the home of Mrs. B. Shetzen, 2705 Kent Avenue. Abram-Basboim Unit met at 4775 Van Horne Avenue. The hostess was Mrs. R. Naimo, 2815 Ekers Avenue. Mrs. R. Gasoi, vice-president, presided in the absence of the president, Mrs. H. Waxman. A Golden Book contribution from Mr. and Mrs. Harold Diamond, 5520 Mountain Sights Avenue, was for the Bar-Mitzvah of their grandson, Donald Mark, son of Mr. and Mrs. Jack Blumer, 4885 Borden Avenue; also grandson of Mrs. Fanny Blumer, 4887 Borden Avenue. Marcovitch-Schneider Unit met at the home of Mrs. N. Levine, 4885 Isabella Avenue. Mrs. D. Cohen, vice-president, presided in the absence of Mrs. G. Schneider, president. A Golden Book contribution from Mrs. N. Levine, 4885 Isabella Avenue, honored the bar-mitzvah of her grandson, Eric Blitstein, son of Mr. and Mrs. Harry Blitstein, 4765 Vezina Street; from Mr. and Mrs. W. Morenstein, 5675 Esplanade Avenue, for the bar-mitzvah of their grandson, Allan Guttman, son of Mr. and Mrs. David Guttman, 5773 Davies Street. The raffle was won by Mrs. H. Schneider, who contributed. Ezra Ladies Society sent a speedy recovery card to Mrs. G. Schneider, president of Marcovitch-Schneider Unit, who is recuperating at the Julius Richardson Convalescent Hospital, Mrs. S. Lefcort is president. A Golden book contribution from Mrs. S. Martz, 3820 Plamondon Street, honored the birth of a great-grandson, Jordan Brett Sacks, son of Mr. and Mrs. Wally Sacks, 5450 De Salaberry Street. Grandparents are Mr. and Mrs. Issie Sacks, 5705 Davies Street; and Mr. and Mrs. Max Bercovitch, 2150 Scott Street. Gabriel Timmerman Unit met at the home of Mrs. R. Goldfarb, 4870 Bourret Street, Mrs. G. Tessler is president.

★ HOSPITAL OF HOPE ★

Unit meeting December 21, at 2.00 p.m., is: J. Manolson, Mrs. S. Shulman, convener; at 8.00 p.m., are: Chaim Revzen Junior, at the home of Mrs. M. Goldstein, 7567 Birnam Avenue; I. J. Borrin, at the home of Mrs. J. Obront, 2860 Van Horne Avenue. Unit meeting December 22, at 1.00 p.m., is: Chaim Revzen-Yoisef Altman, luncheon, at the home of Mrs. E. Shulman, 3190 Van Horne Avenue; at 2.00 p.m., is: Tillie and Solomon Cohen (Victory), money shower and card party; Mrs. Mary Kaplan, honourary president, Mrs. S. Titleman is president; and Mrs. S. Israelovitch, convener; at 8.00 p.m., is: Fraid-Phil. Cohen, at the home of Mrs. P. W. Cohen, 5945 Souart Avenue. Units meeting December 23, at 8.00 p.m., are: Hesha Berson and Rose Moss, at the home of Mrs. I. Atkin, 2870 Bedford Road; Ethel and Max Rostrogovitch, at the home of Mrs. I. Goldman, 6352 Westbury Avenue. Brian Tanenbaum Unit met at the home of Mrs. Amelia Rosensveig, 6275 Northcrest Place; Mordecai and Essie Baker, at the home of Mrs. R. Cholewa, 4155 Dupuis Avenue.

★ TEMPLE EMANU-EL ★

Dr. Harry J. Stern, Rabbi: Rabbi Jay B. Goldburg, assistant Rabbi: Services, December 17, at 8.15 p.m.; sermon: "Maccabees, Yesterday And Today." A narrative, "Chanukah of The Maccabees", by Morrison David Bial, with music by A. W. Binder, will be given. Kiddush reception. Saturday, at 11.30 a.m., sermonette: "By The Light Of Chanukah", by Assistant Rabbi Jay Goldburg. Diana Judy, daughter of Mrs. Rose B. Vitek, 4608 St. Catherine Street West, and George Vitek, 5311 Sherbrooke Street West; will be called to the Reading of the Torah at both services. Class 10 of High School will present a playlet on Saturday, "Chanukah And The Contemporary World"; Junior School on Sunday, at 11 a.m., a playlet, "Hannah's Story", written and directed by Mrs. Lionel Morris, by Class 4a and 4b, Mrs. Bernard Reinharz and Miss Ruth Sevack, teachers. Chanukah Latke Party, Home and School Association, December 19, at 6.30 a.m. The first meeting of the Canadian Association Of Reform Rabbis took place with Rabbi Stern as chairman. A report on the Reform movement in Canada was presented by: Dr. W. Gunther Plaut, Rabbi, of Toronto; Rabbi H. Leonard Poller, of Montreal; Rabbi Shelley Waldenberg, of Windsor, Ontario; Rabbi Jay B. Goldburg, of Montreal; Rabbi Bernard Baskin, of Hamilton, Ontario. A paper on "Toward A High Church In Reform Judaism" was presented by Professor Klaus J. Herrmann. Dr. Solomon Frank, Rabbi, and the honorary secretary of the Temple, Bernard L. Isaacs, spoke. The Association is a region of the Central Conference of American Rabbis. A message from the newly organized Reform Congregation of Vancouver, B. C. was sent to this meeting by Rabbi Gerald Steinberg. At a meeting of the Temple museum committee Samuel Wechsler and Mrs. Josef Aron, chairmen, unveiled a plaque in tribute to the late Miriam Zion Nathanson. Dr. and Mrs. Stern, were in Los Angeles, Calif., for meetings of the Board of Alumni Overseers of Hebrew Union College-Jewish Institute of Religion; and in San Francisco, for the National Federation of Temple Sisterhoods; and the Union of American Hebrew Congregations. Rabbi and Mrs. Jay B. Goldburg attended meetings of the Union.

★ ADATH ISRAEL ★

Synagogue, Rabbi Charles Bender: The 35th annual meeting re-elected David S. Dubin, president; I. Charles Mendelsohn, Jack Steinberg, vice-presidents; Louis Glazer, Q.C., and Louis Shiff, Parnassim; Ben Chazonoff, honorary treasurer; Bernard M. Sternthal, honorary secretary; trustees for a two-year period; Aaron Gelber, Bernard Goldstein, David Pik, Harry A. Starr, Norman J. Trehub; trustees elected in 1964 for a two-year period are: Nathan Cohen, Abe Ballington, Max Gruber, Moe Lippman, Ben A. Usheroff; honorary officers; Joe Sternthal, president; Samuel Silver, Parnass; vice-presidents; Gordon Brown, Harry Deckelbaum, Is-

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rael N. Knight, Morris Samuels, Samuel Shiff; trustees: Sol Fine, Abe Kornbluth, Louis U. Wiseman; Louis Glazer, Q.C., and Sol W. Weber, Q.C. Mr. Dubin reported. The Board of Education report was by Joel Sternthal; treasurer's by Ben Chazonoff. There are 958 members; 428 pupils; 32 teachers; total Synagogue income $116,991.60; total School income $135,434.81; total combined income $252,426.41. Total expenditures $259,376.16 resulting in a loss of $6,949.75 before amortization and depletion.

★ BNAI BRITH ★

Young Adults Shareneme Chapter will sponsor a Chanukkah party at the Jewish Convalescent Hospital, on December 19, at 2.00 p.m. Miss Nancy Wolman is convener; Misses Helen Frydman, Phyllis Levine, Diane Dascal, Lorna Cohen, Evelyn Grill, Rosalie Fernand, Molly Friberg, Veronica Fleisher, Mona Arlin, co-conveners; Marsha Weiss, president; Elaine Gurovitch, vice-president; Arlene Solomon, publicity chairman.

★ ADATH JESHURUN ★

Hadrath Kodesh Synagogue: Ladies' Auxiliary, Sisterhood, and Brotherhood children's Chanukah party is on December 19, at 2.00 p.m. Conveners are Mrs. Max Shaffer, and Mrs. Isaac Sternlicht; adults Chanukah party is on December 19, at 8.00 p.m. Conveners are Mrs. Henry Rother, Mrs. Manny Wilk; and Mrs. N. Lightman. Movies will be shown; refreshments. Mrs. Louis Magonet is president of the Ladies Auxiliary; Mrs. Joseph Rother, Sisterhood president; Henry Rother, Brotherhood president.

★ MIZRACHI-HAPOEL

Hamizrachi Senior Ladies Chapter meets on December 21, at 2.00 p.m., at 5775 Victoria Avenue. Mrs. H. Shuster is hostess. Mrs. Libbie Levin, president, will preside. Mrs. A. Golbas will sing. Mrs. L. Propos, and Mrs. A. Goldman will sing. Cohen Caplan Scharf Chapter luncheon meeting was at the new home of Mrs. I. Tarnowsky, 2720 Darlington Place. Money was raised for the Vocational High School and Boarding School for Girls at Bnai Braq, Israel. Mrs. Anne Lazar, president, greeted guests, among whom were Mrs. Hershel Coifman, a chapter president, and Mrs. B. Hindish, member, both of Pioneer Women. Mrs. S. (Goldie) Cohen thanked the hostess. News from the Mizrachi News Bureau about a meeting to be addressed by Rabbi Bezalel Cohen, acting head of the world executive of the Mizrachi-Zionist Movement, at Adath Israel Synagogue, was sent on Wednesday, December 8, too late for publication in the December 10 issue. It should have been received on December 6 at the latest to benefit that event of December 16.

★Samuel A. Hutman, son of Mr. and Mrs. Jack Hutman, 6350 De Vimy Avenue, a student at Yeshiva College, in New York, has been initiated as a charter member of New York Zeta Chapter of Alpha Epsilon Delta, the international pre-medical honor society.

★Professor George Ellenbogen, 8 Claremont Street, Somerville, Boston, Mass., former teacher at Tufts University, in Boston, has been appointed to the faculty of Bentley College, there. Professor Ellenbogen received the Bachelor of Arts degree from McGill University in 1955; the Master of Arts degree from the University of Montreal in 1962; and the Ph. D. degree in English from Tufts University. He is an author, and poet; taught English and History at St. John's High School, and the Royal Military College, in Saint John's, Quebec; and Herzliah High School. He is the son of Mr. and Mrs. Max Ellenbogen, 4555 Draper Avenue, Montreal. He is married to the former Miss Karla Feinzig, daughter of Mr. and Mrs. Leonard Feinzig, of Boston. They have a daughter, Sara Rachel, aged two years.

★ JEWISH JUNIOR WELFARE

League, Inc. At a luncheon at Ruby Foo's, at the head table were: Mesdames Don Boyaner, president, who presided; Bernard Arbess, program; Lester Chisling, fortieth anniversary ball chairman; Edward Cohen, vice-president; Ray Felson, Victor Goldbloom, advisors; Daniel Miller, treasurer; Murray Spiegel, program book; Edward Greenberg, Morton Goodman, Arthur Markus, David Rutenberg, Abraham Shuster; Miss Rhoda Kopstein, staff member of Y.M.-Y.W.H.A.; and Rod Dewar, of Radio Station C.J.A.D., who spoke.

★ BNAI BRITH WOMEN ★

Laurentian Chapter Number 520 met at 7431 Kingsley Road. Mrs. J. Harisaki, and Mrs. G. Kobay, demonstrated the art of Japanese floral arrangements. Mrs. Louis Friedman, president, presided. Mrs. E. Perlman, is secretary; Mrs. D. Lecker, president.

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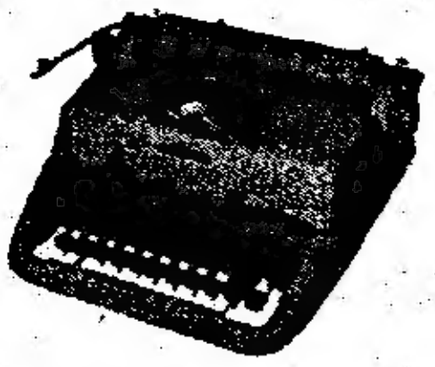
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CHANGES IN THE POPULATION CHARACTERISTICS OF THE JEWISH COMMUNITY

(Continued from Page Sixty-Nine)

tario (Fort William, Port Arthur, Timmins, Kirkland Lake and North Bay); two in Manitoba (Brandon and Selkirk); and one, Saint John, in New Brunswick.

The percentage of the total population of Canada living in Quebec and Ontario has increased from 60.8 in 1931 to 63.0 in 1961, and among the Jewish population has increased from 78.3 in 1931 to 84.1 in 1961. The percentage living in the province of British Columbia has increased from 6.7 in 1931 to 8.9 in 1961 among the total population of Canada, and from 1.7 in 1931 to 3.1 in 1961 among the Jewish population of Canada.

The percentage of Canada's total population living in the three prairie provinces of Manitoba, Saskatchewan and Alberta has decreased from 22.8 in 1931 to 17.5 in 1961, and among the Jewish population from 17.9 percent in 1931 to 11.3 percent in 1961, while the percentage of Canada's total percentage living in the Atlantic provinces has increased from 9.6 in 1931 to 10.4 in 1961, and among the Jewish population has decreased from 2.0 in 1931 to 1.5 in 1961.

The percentage of the total Jewish population of Canada living in the three cities of Montreal, Toronto and Winnipeg increased from 78.7 in 1931 to 82.8 in 1961.

There were no Jewish communities in 1931 with Jewish population more than 3,500 but less than 7,500, but in 1961 there were three Jewish communities, Vancouver, Ottawa and Hamilton with Jewish population more than 3,500 but less than 7,500, in which were resident 6.6 percent of the total Jewish population of Canada.

In 1931 there were seven Jewish communities in Canada with Jewish population exceeding 1,000 but less than 3,500, in which 9.5 pehcent of the total Jewish popula- 1961 there were five Jewish com- tion of Canada were living. In munities in Canada with Jewish population exceeding 1,000 but less than 3,500, in which 4.0 percent of the total Jewish population of Canada were living. Those four communities were Calgary, Edmonton, Windsor, London and Halifax.

Country of Birth

The percentage of Canadian-born among the Jewish population in Canada increased from 43.8 percent in 1931 to 59.4 percent in 1961.

The percentage of Jews who were foreign-born but have lived in Canada for more than 30 years has increased from 3.5 percent in 1931 to 19.3 percent in 1961, while the percentage who have lived in Canada less than ten years has decreased from 20.2 percent in 1931 to 12.5 percent in 1961.

In 1931 the percentage of Jews living in Canada who were born in Canada was 26.1, while 17.7 percent were born in Poland, 4.9 percent in Roumania and 2.8 percent in the United States.

In 1961 the percentage of Jews living in Canada who were born in Poland was 13.4 percent, while 9.4 percent were born in Russia, 2.9 percent in Roumania, 2.8 percent in the United States, and 2.7 percent in Hungary.

Age Distribution

The percentage of the Jewish population of Canada in the age group under 15 years of age increased slightly from 27.1 in 1931 to 27.6 in 1961; the age group from 45 to 64 from 15.1 in 1931 to 25.7 in 1961, and the age group 65 years and older from 2.6 in 1931 to 8.2 in 1961, while the age group from 15 to 44 decreased from 55.2 in 1931 to 38.5 percent in 1961.

Among the total population of Canada the percentage in the age group under 15 years of age increased from 31.6 in 1931 to 34.0 in 1961, the age group from 45 to 64 from 16.7 in 1931 to 17.4 in 1961, and the age group 65 years and older from 5.6 in 1931 to 7.6 in 1961, while the age group from 15 to 44 decreased from 46.1 in 1931 to 41.1 in 1961.

In 1931 the age groups under 15, and from 45 years and older were smaller in percentage among the Jewish population in Canada than among the total population; while the age group from 15 to 44 years was larger in percentage among the Jewish population than among the total population.

In 1961 the age groups under 45 years of age were smaller in percentage among the Jewish population than among the total population in Canada, while the age groups from 45 to 64, and 65 years of age and older were larger in percentage among the Jewish population than among the total population.

To sum up, while the percentage below the age of 45 was higher among the Jewish population than among the total population of Canada, and the percentage above the age of 45 was lower among the Jewish population than among the total population in 1931, the situation was reversed in 1961, when the percentage below the age of 45 was lower among the Jewish population than among the total population of Canada, and the percentage above the age of 45 was higher among the Jewish population than among the total population.

Marital Status

The percentage of the total and the Jewish population of Canada who were married, according to the 1931 census was 56.2, but had increased to 72.4 percent among Jews in 1961 as compared with 65.5 percent among the total population in 1961.

The percentage widowed was only 3.9 among Jews as compared with 6.2 among the total population in 1931, but had increased in 1961 to 6.6 percent among Jews as compared with 6.4 percent among the total population.

Divorced persons numbered two out of every 1,000 Jews 15 years of age and over, as compared with one out of every 1,000 persons among the total population of Canada in 1931, but increased to seven out of every 1,000 Jews, as compared with only four out of every 1,000 among the total population of Canada in 1961.

Intermarriage

The intermarriage rate among Jews in Canada increased from 5.3 percent in 1933 to 18.5 percent in 1963. Among Jewish men the intermarriage rate increased from 2.6 percent in 1933 to 12.3 percent in 1963, and among Jewish women from 2.9 percent in 1933 to 8.0 percent in 1963.

Mother Tongue and Official Languages Spoken

The percentage of the Jewish population of Canada claiming Yiddish as their mother tongue decreased from 95.4 in 1931 to 29.6 in 1961.

The percentage claiming English as their mother tongue increased from 2.4 in 1931 to 57.5 in 1961.

The percentages of Jews who

(Continued on Page Eighty-Seven)

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one cup toasted kasha (medium or fine)
one cup flour
one-half teaspoon salt
two tablespoons melted butter
two teaspoons baking powder
one tablespoon sugar
two eggs
one tablespoon lemon juice
one and one-quarter cups milk

Mix kasha, flour, salt, baking powder and sugar together in a large mixing bowl. Add beaten eggs, melted butter, juice, and milk, mixing well, but do not beat. Drop by tablespoon on a hot, slightly greased griddle, turning only once. Serve with butter and maple or corn syrup.

Mrs. L. Steinman,
7230 Somerled Avenue, Montreal.

POTATO DOUGHNUTS

one cup hot, mashed potatoes
one cup evaporated milk
three cups sifted flour
two teaspoons baking powder
one cup light brown sugar
two beaten eggs
one-half teaspoon salt
one-quarter teaspoon cinnamon

Combine all ingredients and add more flour if the dough is not firm enough. Roll out to about one third of an inch thickness, and cut with a doughnut cutter. Fry the doughnuts in deep fat at three hundred and seventy degrees until brown on both sides. Drain, and when cool, shake in a paper bag containing powdered sugar. Makes twenty-five doughnuts.

Mrs. Thomas Price,
19 Frizzel Avenue, Toronto.

APPLE REFRIGERATOR DESSERT

two cups fine bread crumbs
cinnamon to taste
two teaspoons sugar
two tablespoons cornstarch
two tablespoons or more of water
two cups hot sweetened apple sauce
one-quarter cup butter

Mix bread crumbs, cinnamon, and sugar and brown in butter, stirring constantly. Dissolve cornstarch in water. Add to applesauce and boil two to three minutes to cook starch, stirring constantly. Beginning and ending with crumbs, fill serving dish with alternate layers of crumbs and applesauce. Chill several hours and serve with cream or pudding sauce. Yields six servings.

Mrs. J. Gallay,
6196 Hudson Road, Montreal.

SHEPHERD'S PIE

one-half cup chopped onions
pepper to taste
one-half teaspoon salt
one cup beef broth
four cups mashed potatoes
four cups minced, cooked lamb or beef

Saute onions until tender. Add cooked meat. Season, and add the beef broth. Bring to boil and simmer for ten or fifteen minutes. Pour into greased pie dish and cover with the mashed potatoes. Brush with egg yolk and bake at three hundred and fifty degrees, until slightly browned.

Mrs. Arthur Samler,
27 Bright Street, Toronto.

★

Sabbath Candles will be kindled on
Friday, December 17, at 3.53 p.m., E.S.T., in Montreal
Friday, December 17, at 4.23 p.m., E.S.T., in Toronto
Friday, December 24, at 3.56 p.m., E.S.T., in Montreal
Friday, December 24, at 4.26 p.m., E.S.T., in Toronto

★

The Festival of Chanukah commences on Sunday Evening, December 18

★

Teveth 1, 5726, falls on Friday, December 24

APPLE CAKE

four eggs
one cup sugar
three-quarters cup oil
one-half cup orange juice
three teaspoons baking powder
three cups flour
cinnamon
seven apples
one teaspoon vanilla

Mix eggs and oil. Beat in sugar. Add sifted dry ingredients alternately with the orange juice, and add vanilla. Have ready a greased, nine-inch-square pan, or line it with wax paper. Pour in half of batter. Spread over it the thinly sliced apples. Sprinkle with cinnamon to taste and one tablespoon of sugar. Spread remainder of batter over that. Bake at 325 degrees for glass pan, or 350 degrees for metal pan, for one hour or one hour and fifteen minutes.

Mrs. Nathan Urovitch,
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MONTREAL ENGAGEMENTS

Mr. and Mrs. Bernard Dubow, 5201 Cote St. Antoine Road, announce the engagement of their daughter, Miss Anita Dubow, to Dr. Ralph Ross Kornbluth, son of Mr. and Mrs. Max Kornbluth, 975 Hartland Avenue. The marriage will take place on April 2, 1966, at Sheraton-Mount Royal Hotel.

Mr. and Mrs. Salomon Wislicki, 2115 Veniard Street, announce the engagement of their daughter, Miss Rena Berzin, to Stanley Saul Wasserman, son of Mr. and Mrs. Bob Wasserman, 6407 Macdonald Avenue. The marriage will take place in May.

Mr. and Mrs. Morris Zaidman, 5178 Prince of Wales Avenue, announce the engagement of their daughter, Miss Sylvia Zaidman, to Frank Kerman, son of Mr. and Mrs. Bernard Kerman, 4840 Maplewood Avenue. The marriage will take place on June 19, 1966, at Shaare Zion Synagogue.

The engagement of Miss Rayna Tarter, daughter of Mrs. Sadie Tarter, 4882 Cumberland Avenue, and the late Ben Tarter, to Herbert Liss, son of Mr. and Mrs. Jack Liss, of Mattapan, Mass., is announced. The marriage will take place in March, 1966.

Mr. and Mrs. Saul Tkatch, 807 Connaught Circle, announce the engagement of their daughter, Miss Gloria Goldie Tkatch, to Samuel Lawrence Gruman, son of Mr. and Mrs. Richard Gruman, 8350 Champagneur Avenue. The marriage will take place on October 16, 1966.

The engagement of Miss Susan Carol Levitan, daughter of Mrs. Archie Levitan, of Ottawa, Ont., and the late Mr. Levitan, to S. Myron Goldstein, son of Mr. and Mrs. Sol Goldstein, 4386 Circle Road, Montreal, is announced. The marriage will take place in August, 1966, in Ottawa.

Mr. and Mrs. Albert Holtzman, 5865 Decelles Avenue, announce the engagement of their daughter, Miss Estelle Holtzman, to Sydney Backman, son of Mr. and Mrs. Jack Backman, 4665 Jeanne Mance Street. The marriage will take place on August 7, 1966, at Anshei Ozeroff Synagogue.

Mr. and Mrs. Emile A. Perez, 3492 Kent Avenue, formerly of Rabat, Morocco, announce the engagement of their daughter, Miss Marie Louise Perez, to Adrian Tenser, 3495 Van Horne Avenue, son of Mr. and Mrs. Henry Tenser, of Liverpool, England.

Mr. and Mrs. Harry Kramer, 7396 Kildare Street, announce the engagement of their daughter, Miss Ethel Kramer, to Dr. Hirsh Leo Schipper, 119 Hilary Street, Pointe Claire, son of the late Mr. and Mrs. Nathan Schipper, of Montreal. The marriage will take place in February, 1966.

APPROACHING MARRIAGES

Mr. and Mrs. Norman Allan Rill, 3762 Westmount Boulevard, announce the marriage of their daughter, Miss Cynthia Susan Rill, to Kenneth Marvin Wolfe, son of Mr. and Mrs. Gerald Wolfe, 4667 Bonavista Avenue, to take place on Thursday, December 23, at six o'clock, at the Windsor Hotel, Dr. Harry J. Stern, Rabbi, officiating, assisted by Rabbi H. Leonard Poller.

Mr. and Mrs. Hyman Anchel, 4735 Vezina Street, announce the marriage of their daughter, Miss Gloria Ruth Anchel, to Dr. Joseph Gilbert, son of Morris Gilbert, 5604 Rand Avenue, and the late Mrs. Sylvia Gilbert, to take place on Saturday, December 18, at seven o'clock, at Beth Ora Synagogue. Miss Anchel is attending McGill University, School of Physical and Occupational Therapy. Dr. Gilbert received the Medical degree from McGill University; and is interning at the Jewish General Hospital.

Mr. and Mrs. Bernard Spector, 5400 Randall Avenue, announce the marriage of their daughter, Miss Beverlee Spector, to Ronald Errol Silverstone, son of Mr. and

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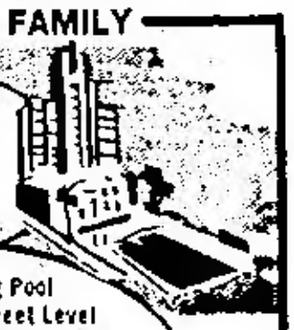

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• Shuffleboard
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• Private Beach
• Olympic Pool

Mrs. Issie Silverstone, 5421 Macdonald Avenue, to take place on Sunday, December 26, at half-past six o'clock, at Shaare Zedek Synagogue.

Mr. and Mrs. Irving Schwartz, 6760 Westbury Avenue, announce the marriage of their daughter, Miss Nona Susan Schwartz, to Stanley Bernard Phillips, son of Mr. and Mrs. Joseph Phillips, 6132 Mountain Sights Avenue, to take place on Sunday, December 26, at half-past six o'clock, at Shomrim Laboker Synagogue.

Mr. and Mrs. Isidor Kulik, 2225 Goyer Street, announce the marriage of their daughter, Miss Sandra Kulik, to Robert Birnbaum, son of Mr. and Mrs. Michael Birnbaum, 2475 Van Horne Avenue, to take place on Monday, December 20, at six o'clock, at Young Israel Synagogue. Mr. Birnbaum is a graduate of McGill University, Faculty of Engineering.

Mr. and Mrs. William Gordon, 4665 Bourret Street, formerly of Shawinigan, Quebec, announce the marriage of their daughter, Miss Barbara Linda Gordon, to Philip Benjamin, son of Dr. and Mrs. Isaiah S. Benjamin, 4861 Victoria Avenue, to take place on Sunday, December 19, at twelve o'clock, at Spanish and Portuguese Synagogue.

The marriage of Miss Sheila Druzin, daughter of Mrs. Bertha Druzin, 3935 Linton Avenue, and the late Hyman Druzin, to Noel Pugach, son of Mr. and Mrs. M. Pugach, of Brooklyn, N. Y., will take place on Sunday, December 19, at half-past twelve o'clock, at Beth Moishe Synagogue. Miss Druzin is a graduate of biochemistry of McGill University. Mr. Pugach is studying for the Ph.D. degree at the University of Wisconsin, in Madison, Wisconsin.

Mr. and Mrs. Samuel Silverman, 835 Stuart Avenue, announce the marriage of their daughter, Miss Merilyn Silverman, to Allen Friend, son of Mr. and Mrs. Joseph Friend, 3175 Bedford Road, to take place on Sunday, December 19, at half-past six o'clock, at Shaare Zedek Synagogue. Miss Silverman is a graduate of Macdonald College, School for Teachers.

Mr. and Mrs. Maurice Schouela, 228 Stanstead Avenue, announce the marriage of their daughter, Miss Lillian Schouela, to William Mauer, son of Mr. and Mrs. Albert Mauer, 4845 Bourret Street, to take place on Tuesday, December 21, at half-past six o'clock, at the Queen Elizabeth Hotel. Mr. Mauer is attending McGill University Law School.

Mr. and Mrs. Louis Pinsky, 3620 Ridgewood Avenue, announce the marriage of their daughter, Miss Debra Sue Pinsky, to Sydney A. Perlman, son of Mr. and Mrs. Marcus Perlman, 4850 Cote St. Luc Road, to take place on Thursday, December 23, at six o'clock, at Sheraton-Mount Royal Hotel, Dr. Solomon Frank, Rabbi, officiating.

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(RESORT ADVERTISEMENTS ARE ON PAGES SIXTY-NINE; SEVENTY-EIGHT TO EIGHTY-THREE; AND EIGHTY-FIVE)

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MONTREAL

APPROACHING MARRIAGES

Mr. and Mrs. David H. Lisser, 18 De Casson Road, announce the marriage of their daughter, Miss Barbara Jeanine Lisser, to Jacob Joseph DeSola Elkin, son of Mr. and Mrs. F. Victor Elkin, 250 Kensington Avenue, to take place on Saturday, December 18, at six o'clock, at Temple Emanu-El. Dr. Harry Joshua Stern officiating. Miss Lisser is the granddaughter of Mrs. Jules Albright, 4891 Dornal Avenue, formerly of Switzerland, and the late Mr. Albright. Mr. Elkin is the grandson of Mrs. Jacob Elkin, of Farnham, Quebec, and of the Ritz-Carlton Hotel, in Montreal.

Mr. and Mrs. David Hochstein, 5651 Jellicoe Street, announce the marriage of their daughter, Miss Roslyn Marlene Hochstein, to Gerald Yane, son of Mr. and Mrs. Moses Yane, 5375 Cumberland Avenue, to take place on Sunday, December 19, at six o'clock, at Beth Zion Synagogue. Mr. Yane is a graduate of Sir George Williams University, with the Bachelor of Commerce degree.

Mr. and Mrs. Isidore Kulik, 2225 Goyer Street, announce the marriage of their daughter, Miss Sandra Kulik, to Robert Birnbaum, son of Mr. and Mrs. Michael Birnbaum, 2475 Van Horne Avenue, to take place on Monday, December 20, at seven o'clock, at Young Israel Synagogue. Mr. Birnbaum is a graduate of McGill University, Faculty of Engineering.

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ENGAGEMENTS

Mr. and Mrs. Harry Broodney, 5819 Hudson Avenue, announce the engagement of their daughter, Miss Avra Barbara Broodney, to Arnold Mark Drapkin, son of Mr. and Mrs. Lawrence Drapkin, 495 Mitchell Street.

MARRIAGES

SMOLASH-HOROVITCH

The marriage of Miss Hilda Horovitch, daughter of the late Mr. and Mrs. Michael Horovitch, to Peter Smolash, son of Mendel Smolash, 5111 King Edward Avenue, and the late Mrs. Dina Smolash, was solemnized at Beth Moishe Synagogue, on Sunday, June 27, at half-past six o'clock, by Rabbi Jacob J. Zlotnick. The bride was given in marriage by her uncle, and aunt, Mr. and Mrs. Barnett Ellis. She wore a white, organza gown, made with a boat-shaped neckline; long sleeves; and full skirt. Her tulle illusion veil was topped by a flowered headpiece; and she carried a prayer book with white orchids. Mrs. Arthur Horovitch, sister-in-law of the bride, was matron of honour, wearing a sleeveless, turquoise-blue,

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$6 Jan. 3 — Jan. 17
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SHARES ARRANGED
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brocade gown, made with a full skirt. She had a white, velvet hair-bow; and carried a bouquet of white carnations. Zvi Smolash was his brother's best man. The ushers were: Alex Smolash, brother of the groom; Gedalia Gordon, brother-in-law of the groom; Arthur Horovitch, brother of the bride; David Itescu, cousin of the bride; Chaim Plewinski, and Saul Edelstein. Morton Smolash, aged five years, nephew of the groom, was ring-bearer. White, and pink roses, chrysanthemums, and pom-poms were the wedding flowers. An orchestra played. One hundred and eighty guests were received. Mrs. Ellis, aunt of the bride, wore a short-sleeved, blue, peau de soie gown; with a matching hat. Mrs. Mendel Smolash was in a blue, peau de soie gown; with a blue hat. Each had a corsage of white orchids. Mr. and Mrs. Peter Smolash spent their wedding trip in Niagara Falls, Ontario, the bride going away in a grey, cotton suit; with a corsage of pink carnations. They have taken up residence at 4210 Courtrai Street. Mrs. G. Bidnik, and her daughter, Miss Cheryl Bidnik, cousins of the groom, of Winnipeg, Manitoba, were here for the marriage.

SHAFFRAN-NEWMAN

The marriage of Miss Judith Lynn Newman, daughter of Mr. and Mrs. Daniel Newman, 20 Island Avenue, Miami Beach, Florida, to Stanley Shaffran, son of Mr. and Mrs. Abraham Shaffran, of Rivo Alto Drive, Miami Beach, formerly of Montreal, was solemnized in Miami Beach, on Saturday, September 11, at eight o'clock, Rabbi David Lehrfield officiating. Miss Newman and Mr. Shaffran are graduates of the University of Miami, in Miami. Mr. Shaffran is the nephew of Mrs. Dora Shaffran, 4840 Cote St. Luc Road, and the late Israel Shaffran; of Mr. and Mrs. J. Shaffran, 5526 Ashdale Avenue; and of Mr. and Mrs. H. Blaukopf, 652 McEachran Avenue.

Follow The Sun To The South!

TORONTO ENGAGEMENTS

Mr. and Mrs. Irving Tucker, 26 Verwood Avenue, announce the engagement of their daughter, Miss Gloria Rochelle Tucker, to Marvin Blier, son of Mrs. Pearl Blier, of Brooklyn, N.Y.

Mr. and Mrs. Max Garfinkel, 7 Aldburn Road, announce the engagement of their daughter, Miss Rhoda Sharon Garfinkel, to Arthur Sherwin, son of Mr. and Mrs. Samuel Sherwin, 31 Brookview Drive.

APPROACHING MARRIAGES

The marriage of Miss Mirjam Marinna Weiss, daughter of Mr. and Mrs. Armin Weiss, 601 Old Orchard Grove, to Gordon Maurice Kellerman, son of Mr. and Mrs. Samuel Kellerman, 5 Sunnyfield Road, will take place on Sunday, December 26, at half-past five o'clock.

The marriage of Miss Carol Ann Fruitman, daughter of Mr. and Mrs. Irving Fruitman, 3120 Dundas Street West, to Alan Gilbert Bornstein, son of Mr. and Mrs. William Bornstein, 504 Glengarry Avenue, will take place on Thursday, December 30, at half-past five o'clock, at Adath Israel Synagogue.

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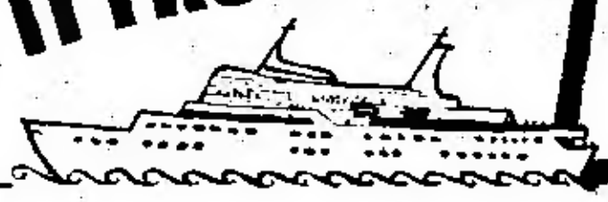

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MONTREAL MARRIAGES

COHEN-SAIBIL

The marriage of Miss Myrna Saibil, daughter of Dr. and Mrs. Maurice Saibil, 1201 St. Viateur Street West, to Dr. Monroe Wallace Cohen, son of Mr. and Mrs. Jerry Cohen, 3060 Linton Avenue, was solemnized at Young Israel Synagogue, on Sunday, August 29, at half-past six o'clock, by Rabbi Mendell Lewittes, assisted by Cantor Z. Halperin. Dr. and Mrs. Cohen spent their wedding trip in Cape Breton, Nova Scotia. They have taken up residence in Boston, Mass.

APPROACHING MARRIAGES

Mr. and Mrs. Ben Schlenger, 5609 Wentworth Avenue, announce the marriage of their daughter, Miss Sandra Marilyn Schlenger, to Stephen Raymond Segal, son of Mr. and Mrs. Carl Segal, 1555 Montcalm Street, to take place on Saturday, December 18, at half-past seven o'clock, at Beth El Synagogue.

Mr. and Mrs. Myer Wagner, 5171 Rosedale Avenue, announce the marriage of their daughter,

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Miss Anne Wagner, to Donald Steinberg, son of Mr. and Mrs. Isidore Steinberg, 4832 Mackenzie Street, to take place on Sunday, December 19, at six o'clock, at Young Israel Synagogue.

Mr. and Mrs. Isak Weiskopf, 3530 Bedford Road, announce the marriage of their daughter, Miss Bluma Weiskopf, to Michael Lanner, son of Mr. and Mrs. Hyman Lanner, 6605 Nice Road, to take place on Sunday, December 19, at six o'clock, at Zichron Kedoshim Synagogue.

TORONTO MARRIAGES

GANTMAN-LEVY

The marriage of Miss Muriel Charlotte Levy, daughter of Mr. and Mrs. Archie Levy, 67 Deevale Road, to Stanley Howard Gantman, son of Mr. and Mrs. Philip Gantman, 68 Fairleigh Crescent, was solemnized at Bnai Israel Beth David Synagogue, on June 3, at six o'clock, by Rabbi Albert Pappenheim. The bride was given in marriage by her father. She wore a white, peau de soie gown; fashioned with a round neckline, and long sleeves; and an A-line skirt, which shaped to a long train. Her tulle illusion veil was shoulder-length; and her bouquet was of white baby orchids, trimmed with green ivy. Miss Diane Levy, sister of the bride, was matron of honour. She wore a pink, peau de soie gown; with a circlet of pink and red rosebuds, as a headpiece; and she carried a bouquet of red and pink rosebuds. Misses Trudy Steinberg, Rona Chiffel, Flora Rosenberg, Arlene Atkin, and Marlene Rosenfeld, cousin of the bride, were bridesmaids. They wore pink gowns, with flowers accenting the waistline; and matching, pink, head-bows; and they carried bouquets of pink and red rosebuds. Richard Collins was best man. Sheldon Levy, brother of the bride; Stanley Solish, Bernard Cowan, Boris Freasman, and David Shanoff, were ushers. Two hundred and fifty guests were received. Mrs. Archie Levy, mother of the bride, wore a rose-coloured, faille gown, with a white, embroidered, and beaded bodice; and a white orchid, attached to her evening bag. Mrs. Philip Gantman, mother of the groom, wore a pale pink, peau de soie gown, overlaid with lace; matching head-band; and an orchid wristlet. Mr. and Mrs. Oscar Rosenfeld, grandparents of the bride, were present; Mrs. Rosenfeld wearing a gold-toned, peau de soie gown; with beaded bodice and matching headpiece; and a white orchid wristlet. Mr. and Mrs. Stanley Howard Gantman, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. The bride left in a two-piece suit, with matching accessories. They have taken up residence at 822 Roselawn Avenue.

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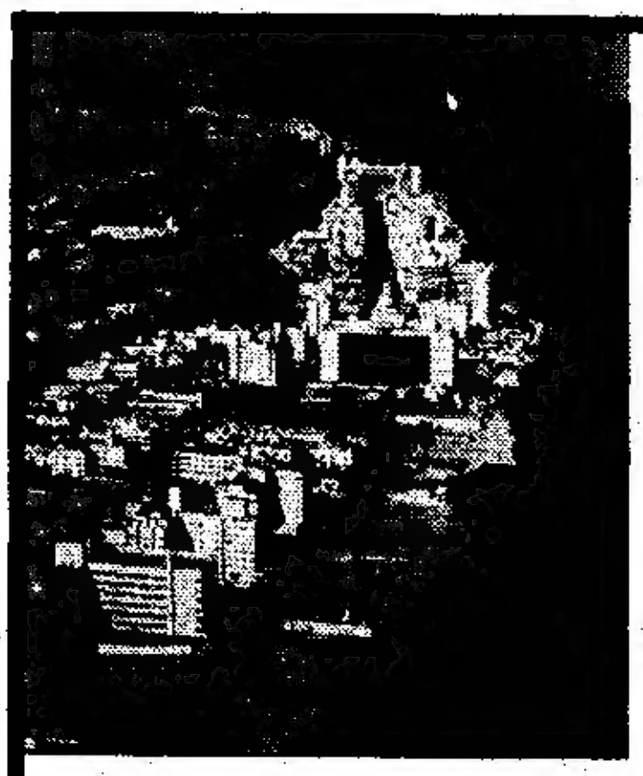

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Social Notes — Toronto

Mr. and Mrs. Frank Garber, 11 Tarlton Road, visited their son-in-law, and daughter, Mr. and Mrs. Paul Morton, and new-born daughter, Shari Frances, of Montreal, Quebec.

John Devor, 409 Glenayr Road, was in Saint John, N.B., to speak at a dinner, at Shaarei Zedek Synagogue, for the St. John United Jewish Appeal. Mr. Devor is the first vice-president of the Zionist Organization of Canada.

Mr. and Mrs. B. Berlin, formerly of 26 St. Andrews Street, have taken up residence at 6 St. Andrews Street.

Mrs. L. Glickman, of Montreal, Quebec, visited her son, and daughter-in-law, Mr. and Mrs. Morton J. Glickman, and Jay Howard, and Steven Barry, 18 York Crescent.

Mr. and Mrs. Samuel Jonas, 688 Woburn Avenue, will spend a four-month vacation at Miami Beach, Florida.

Eli Silver, formerly of 655 Briar Hill Avenue, has taken up residence at 3171 Bathurst Street.

Mrs. Freda Singer, of Rio de Janeiro, Brazil, is in the city visiting with Mr. and Mrs. Jack Sheiner, 7 Overbrook Place.

In Montreal, Quebec, for the marrage of Miss Eileen Schwartz, daughter of Mr. and Mrs. Louis Schwartz, 8047 Birnam Street, to Marvin Goldstein, son of Mr. and Mrs. Saul Goldstein, 2705 Bedford Road, at Beth Aaron Synagogue, were: Mr. and Mrs. A. Stern, and son, Joseph, 1476 Eglinton Avenue West; Mr. and Mrs. M. Stern, 592 Lawrence Avenue West; and Mr. and Mrs. F. Stern, 112 Tavistock Road; all cousins of the bride.

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David Morgulis, 10 Menin Road, visited his brother, and sister-in-law, Mr. and Mrs. Isidore Morgulis, and Samuel Jacobs, Alexander Michael, Richard William, Eugenia, and Eli Daniel, of Montreal, Quebec.

Mrs. Jennie Signer, of Montreal, Quebec, visited her son, and daughter-in-law, Mr. and Mrs. Myer Signer, and Rana, Jordan, and new-born, Atman, 41 Walmsley Boulevard.

Mrs. B. Eisen, formerly of 97 Elmsthorpe Avenue, has taken up new residence at 515 Chaplin Crescent.

Mr. and Mrs. Boaz Miller, 21 Mayfair Avenue, visited their son-in-law, and daughter, Mr. and Mrs. Stephen Levitan, and daughter, Renee, of Montreal, Quebec.

Mr. and Mrs. H. Fruitman and their children, Shelley, aged twelve years; and Jeffrey, nine, at 21 Gambello Crescent, took up new residence at 12 Rockford Road.

Mr. and Mrs. Richard Yoel Taylor, of Saskatoon, Sask., are visiting his brother and sister-in-law, Mr. and Mrs. Arthur Taylor, 1585 Riveracres.

Mr. and Mrs. J. Bronstein, 39 Menin Road, are on a six-month tour, of the United States.

A Chanukah party was celebrated by a group of women from Ward Two. Those who attended were: Mesdames N. Hand, president; Charles Barton, Ronald Estwick, R. Barber, A. Williams, E. Ouimet, B. Maxwell, W. Robinson, A. Day, J. Kowalchuck, A. Samler, G. Brash, and G. St. Germain.

Mr. and Mrs. Moses Nowack, 558 Huron Street, celebrated their sixty-seventh wedding anniversary, on December 4, with a family dinner and open house for friends and relatives. They have one daughter, Mrs. Joseph Mayles (Edna); and a son, William B. Nowack, of Toronto.

Mrs. H. Rumack, 23 Ormsby Crescent, was hostess to forty guests at a kitchen shower, at her home, to honour Miss Sherry Weinreb, daughter of Mrs. Henry Cass, 1307 Wilson Avenue, prior to her marriage to Irving Lightstone, son of Mr. and Mrs. B. Lightstone, 11 Cassidy Place. Mrs. Cass wore a black, crepe dress; with matching accessories. Mrs. Lightstone was in a blue, crepe dress; with matching accessories. Each had a corsage of gardenias. Miss Weinreb wore a black wool dress; with while satin cuffs; and black accessories; and had a corsage of red baby rosebuds.

Mr. and Mrs. Harold Glass, 41 Keelegate Drive, celebrated the bar-mitzvah of their son Lorne Vincent, who was called to the Reading of the Law, in honour of his bar-mitzvah at Temple Sinai. He is the brother of Debra Lynn, aged ten years; grandson of Mr. and Mrs. Samuel Glass, 4383 Bathurst Street; godson of Mr. and Mrs. Samuel Papernick, 20 Shallmar Boulevard. Kiddush was observed, with one hundred and eighty guests. The same evening, a dinner and dance reception was held at the Temple Sinai Hall, at which two hundred and twenty-five people were received. Debra Lynn, sister, was master of ceremonies. Those who lit the candles on the bar-mitzvah cake, were: Mr. and Mrs. Samuel Glass, grandparents; Jack Glass, uncle and son Gregory; Susan and Frances Wise, and Sandra, and Janice Weisfield, cousins; Douglas, Cindy, and Brenda Colman; Linda and Gail Stern; Larry and Stephen Wolfe; and Louis, Lorna, Lisa and Leslie Gunsburg, all cousins, all of Detroit, Michigan; Janice Lockman; and Carol Jean, and Larry Marshak, all of Tulsa, Oklahoma; Ellen Shapiro, Yvette Cutrara, Beverly Manov, Ronna Seigal, Jennifer Kerzner, Patti Ann Covent, and Amy Hancock; Barry Gotter, Barry and Mark Able, of Wallaceburg, Ont.; Allen Richman, Kenneth Corefield, Richard Campbell, David Seigal, Tom Bocher, and Mikael Cutrara; Debra Lynn, his sister; Mr. and Mrs. Harold Glass, parents; and Lorne Vincent Glass. Mrs. Harold Glass wore a white, peau de soie gown, with a white baby orchid wristlet. Deebra Lynn wore a pink, organza, jacket-dress; and had a wristlet of baby rosebuds. Mrs. Samuel Glass, grandmother, wore a pink, chiffon gown, with a beaded top; and had a wristlet of pink rosebuds. Mr. and Mrs. William Colman, Mr. and Mrs. Morey Stein, Mr. and Mrs. Irving Wolfe, and Mrs. Myra Gunsberg, uncles and aunts, all of Detroit, Michigan; and Mr. and Mrs. A. Lockman, and Mr. and Mrs. J. Marshak, of Tulsa, Oklahoma, and Mr. and Mrs. M. Able, of Wallaceburg, Ont., were other guests from out of town.

Mr. and Mrs. Melvin Shear, 37 Bainbridge Avenue, celebrated the bar-mitzvah of their son, James Richard, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Sharon, aged nine years; and Bonnie, seven; grandson of Mr. and Mrs. I. Salsberg, 1711 Jane Street; and of Mr. and Mrs. George Shear, 35 Austin Terrace; great-grandson of Reverend and Mrs. Nathan Stolnitz, 25 Laurelcrest Avenue. Kiddush was observed, at which two hundred guests were present. Mrs. Melvin Shear wore a three-piece, raspberry-red, wool suit, with black accessories. Sharon and Bonnie wore two-piece, red, knitted suits; Mrs. Salsberg, grandmother, a multi-coloured two-piece dress, with green accessories; and Mrs. Shear, grandmother, a two-piece, gold-coloured woolen suit, with black accessories; and Mrs. Stolnitz, great-grandmother, a two-piece, royal-blue suit, with matching accessories. The following evening, a dinner and dance reception was held in the Synagogue Hall. P. Salsberg, 2700 Bathurst Street, great-uncle, asked the blessing. The prayer-shawl was presented to James Richard, by his grandparents, Mr. and Mrs. I. Salsberg, on the morning of his bar-mitzvah. Sharon, his sister, was master of ceremonies. Bonnie, his sister, sang a song, dedicated to her brother. Mrs. Melvin Shear greeted her guests, wearing a blue, silk gown, with embroidered flowers; and a wristlet of white rosebuds. Sharon and Bonnie wore blue, velvet dresses, trimmed with white lace; with matching accessories; and blue velvet head-bows; and white, rosebud wristlets. Mrs. I. Salsberg, grandmother, wore a turquoise-blue, beaded peau de soie, satin, gown; and had a white orchid wristlet. Mrs. George Shear, grandmother, wore a pink, peau de soie satin gown; with beaded top; and a pink, tinted, rosebud wristlet. Mrs. Nathan Stolnitz, great-grandmother, wore a bronze-coloured and gold-toned, peau de soie satin gown with a rosebud wristlet. The decorations were blue-tinted and white carnations and chrysanthemums; arranged with green palm leaves. The candles on the cake were lit by: Mr. and Mrs. M. Silver, godparents; Mr. and Mrs. L. Little, Mr. and Mrs. Louis Little, Mr. and Mrs. Jack Wynston, Mr. and Mrs. Jack Cooper, Mrs. Lillian Schwartz, Mr. and Mrs. L. Sher, Mr. and Mrs. S. King, Mr. and Mrs. S. Hanet, Mr. and Mrs. S. Salsberg, Mr. and Mrs. H. Dubinsky, Mr. and Mrs. I. Kaplan, and Mr. and Mrs. B. Dubins, all great-uncles and great-aunts; and Mr. and Mrs. L. Salsberg, uncle and aunt, and Pamela and Robert; and Allan Salsberg, uncle; Mr. and Mrs. Irving Salsberg, and Mr. and Mrs. George Shear, grandparents; Reverend and Mrs. Nathan Stolnitz, great-grandparents; Sharon and Bonnie; James Richard Shear, Gail, Renee, and Arthur Little; Janet, Elizabeth and Andrew Salsberg; Sandra Cooper, and Frank Silver, cousins; Richard Mornis, Shelly Berger, Aubrey Ziedenberg, Donald Mandelbaum, Robert Warner, Barry Kerbel, and Jeffrey Donsky. Mr. and Mrs. I. Kaplan, of Rahway, New Jersey; Mr. and Mrs. H. Dubinsky, of Miami Beach, Florida; Morris Bronsky; and Mrs. Gussie Bronsky, and Milton, of Binghampton, New York, uncles and aunts; Mr. and Mrs. Jack Shaw, of Marble Head, Mass.; Mr. and Mrs. Stanley Simons, of Peabody, Mass.; Mr. and Mrs. M. Waltzer, and Miss Renee Waltzer, of Skokie, Ill., were guests.

DEATHS

Mrs. Molly Litvack, 310 Robert Street, died on November 18, at the Toronto General Hospital, at the age of sixty-eight years. She is survived by her husband, Jack Litvack, and one son: Marvin Litvack, 4 Mascot Place; five daughters: Mrs. Morris Matlow (Ida), 94 Robert Street; Mrs. Benjamin Felcher (Sadie), 51 Vermont Avenue; Mrs. Jack Sillen (Annie), 67 Hillmount Avenue; Mrs. Fanny Brass, 51 Vermont Avenue; and Mrs. Gordon Pomerantz (Freda), of Thorold, Ont.; twelve grandchildren: Sholom and Avery Matlow, Sharon and Marilyn Felcher, Stanley Sillen, Robert and Eileen Brass, Dale, Jill and Miriam Pomerantz, and Hersh and Lorie Litvack; one great-grandchild, Adina, daughter of Mr. and Mrs. Milton Freedman, 51 Vermount Avenue. She was the sister of the late Mrs. Morris Freeden (Ida), of Chicago, Illinois. Rabbi Aaron Zimmerman officiated at the funeral services. Interment was at the Pride of Israel Cemetery. Shiva was private.

BIRTHS

Born, to Mr. and Mrs. Gerald Bonnar (nee Norma Difalco), 168 Searle Avenue, on November 29, at the New Mount Sinai Hospital, a daughter Lorraine; granddaughter of Mr. and Mrs. D. Difalco, 168 Searle Avenue; and of Mr. and Mrs. E. Bonnar, of Sydney Mines, Nova Scotia.

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TORONTO MEETINGS

★ BETH EMETH BAIS YEHUDA ★

Synagogue, Rabbi Joseph H. Kelman: Sisterhood president is Mrs. George Foxman; Mrs. M. Okrent, was bazaar chairman. Mesdames E. Wenner, L. Loomer, M. Nissenbaum and M. Lefko, looked after telephoning; and publicity. The booths were staffed by: Mesdames Barney Bernholtz, and B. Shulman, grocery; M. Shoom and E. Kershner, vegetables; S. Cohen, cards and gift wrapping; Joshua Seigel and R. Silverberg, nylon stockings; R. Snow, dairy; B. Feldman, cosmetic products; B. Binstock, cosmetics booth; S. Chernin, G. Gold, J. Foxman, R. Miller, L. Bookman, M. Lefko, thrift shop and rummage; C. Rothman and S. Lerman, toys; R. Phillips, delicatessen; D. Zweig, doll clothes; M. Lefko, cigarettes; I. Plotkin, popcorn; F. Horwitz and R. Cooper, drugs; E. Freedman, millinery; H. Krakauer, cakes; M. Grossman, A. Faust, I. Weinstein, J. Bornstein, lunch-room; A. Lewis, M. Grosbein, S. Gangbar, miscellaneous; M. Jacobs and S. Frimet, gift shop; S. Meisser, candy floss; A. Goldberg, preserves; M. Okrent and S. Wenner, ladies sports' wear; and M. Schwartz, candy. A net profit of $2173.00 was raised through their efforts. The fifth annual international convention of Atid, the college-age organization of the United Synagogue, will be held at the Park Plaza Hotel, in Toronto, on December 27, to 30. Beth Emeth Bais Yehuda Atid executive is: Nathan Rosen, Miss Vera Fryman. The ticket for the Brotherhood "Cadillac Dinner Draw" was won by Joseph Benjamin, who donated $500, to the Brotherhood. The president is George Foxman. Morley Firsten and Sheldon Fainer were the conveners.

★ BNAI ISRAEL BETH DAVID ★

Synagogue: Rabbi Albert Pappenheim. Richard Shooter, staff psychologist at St. Michaels' Hospital, will speak to the Brotherhood, on "Teenagers View Their Parents" at the monthly breakfast meeting on Sunday, December 19, at 9 a.m. Samuel Shulman, president, will preside. On Monday evening, December 20, there will be the annual Brotherhood Chanukah party; Sidney Forcht, in charge.

★ HEBREW WESTON ★

Sanatorium Service held their patroness tea, at the home of Mrs. Nathan Lieberman, 90 Old Forest Hill Road. Mrs. Hyman Halbert, president, presided. Mrs. M. Shully, honorary president; and Mrs. Nathan Lieberman, were in the receiving line. Those who poured the tea were: Mesdames David Beallor, Joseph Doran, W. Greenberg, R. Herman, R. Rumm, W. Wolfish, and S. Winnick. A Chanukah meeting will be held on December 21.

★ TEMPLE SINAI ★

Rabbi Jordan Pearlson: Rabbi and Mrs. Pearlson, Mrs. Justin Loeb, and Mr. and Mrs. Jack Kelman, attended the forty-eighth general assembly of the Union of American Hebrew Congregations, which was held in San Francisco, Calif. New Sisterhood members are: Mesdames E. Dental, R. Stessel, R. Stone, L. Berman, A. J. Epton, D. Davis, F. Dobbs, Samuel Fairbloom, R. Birnberg, E Gertler, S. A. Adams, and A. Robbins. New members of the Synagogue are: Mr. and Mrs. Cyril Epton, Mr. and Mrs. Samuel Fairbloom, Mr. and Mrs. Sydney Goldberg, and Mrs. Annabel Lesser. The drama group, "Stage 210", presents "Only In America", based on Harry Golden's book, on December 17 and 18, at 8.30 p.m.; directed by S. Mulcaby, and produced by Mrs. L. Stone. The cast is: A. Silver, Mrs. Albert Uhiara, Mr. and Mrs. Ben Marks, Robert Kisin, Don. Jacobs, Mrs. Al. Miller Linden, Mr. and Mrs. Larry Harrsar, David Gold, Mrs. Frank Roberts, Irving Siegel, Peter Vanek, Henry Baskin, Gerald Shear, Harold Bliss, Mrs. Elliot Siegel; and Jane Gaidy, Darcy and Daryle Izzard, Jack Belfer, Fred Sharpe, and Lawrence Segal.

★ ISRAEL BONDS ★

Dr. and Mrs. Samuel B. Hurwich, on a visit to Toronto, from their new home in Israel, will be honoured by the Labour Zionist Movement, on December 21, at six o'clock p.m., at the Labour Zionist Centre, 12 Viewmount Avenue; for their many years of past service, to the Labour Zionist Movement, and their continued support. J. J. Zweig, is Israel Bond chairman. Dr. Hurwich is past president of the Labour Zionist Movement; Mrs. Hurwich was a chairman of the Women's Division, of Israel Bonds.

★ NATIONAL COUNCIL ★

Of Jewish Women: The donor tea was at the home of Mrs. Jack Friedman, 233 Strathallan Wood. Mrs. Irving Appleby, president, presided. Mrs. Harold Strom is vice-president; Mrs. Leonard Eisen, secretary; and Mrs. Richard Balick, donor chairman. Those who poured the tea were: Mesdames H. List, Harold Lorie, A. G. Volpe, L. Crangle, M. Bloom, Haskell Masters, P. Gilburt, and S. Berlin. Mrs. L. Wodlinger, 116 Caribou Avenue, won the draw. The Angels' Ball will be held on April 30, at the Canadian Room, Royal York Hotel. The ball chairman is Mrs. Coleman Bernstein, and Mrs. Leslie Greenbaum, is co-chairman. They are sponsoring a Chanukah party for the Good Age Club, at the Y.M.-Y.W.H.A., Bloor Street, on December 22, at 7.30 p.m. Mrs. L. Arnold, 534 Deloraine Avenue, is chairman; and other participating branches are: Council 17, Mrs. R. Lewis, chairman; York Mills Study Branch, Mrs. E. Lent; Orah Study Branch, Mrs. I. Stein. The Choral Group, direction of Mrs. R. Fine, will sing.

★ MIZRACHI HAPOEL HAMIZRACHI

Minnie Etlin Chapter met at the home of Mrs. H. Katz, 37 Strathearn Boulevard. Mrs. J. Tarshis, president, presided. A raffle donated by the hostess, was won by Mrs. S. Blidner. A meeting was held at the home of Mrs. J. Rockfeld. Menorah Chapter luncheon was at the home of Mrs. I. Steinberg, 125 Collinson Drive. The guest speaker, Mrs. E. Brown, head of Simpson's Interior Decorating Department, was introduced by Mrs. M. Wisebrod, president. Luncheon conveners were Mrs. F. Silverberg, and Mrs. H. Zemell. Senior Women met; Mrs. S. Weingarten, president, presided. The minutes were read by Mrs. B. Sternberg, recording secretary. Mrs. Raisel Troister, 12 Stadacona Drive, received a certificate, for enrolling her great-granddaughter, Lisa Jennifer, into the Sefer Ha'Yladim. Lisa Jennifer was born on September 11; the daughter of Mr. and Mrs. Stuart Levy, 555 Sheppard Avenue. A raffle was donated by Mrs. A. Fish, 9 Warwick Avenue, and was won by Mrs. B. Sternberg, 958 Shaw Street. Refreshments were served by Mrs. B. Lefkovitz, assisted by Mesdames J. Sugar, I. Izenberg and T. Schiff. A tea, on January 9, has Mrs. S. Weingarten as convener.

★ BETH JACOB SYNAGOGUE ★

Rabbi M. J. Burak: Sisterhood board meeting was at the home of Mrs. J. Berlin, 2700 Bathurst Street. Mesdames H. Vogel, M. Burak, H. Goldman, W. Levey, J. Goldman, B. Singer, A. Angel, L. Waxman, M. Kates, were present; Mrs. Harry Goldman, president, presiding. Mrs. W. Schwartz is chairman, with Mrs. D. Freedman, co-chairman, of the special observance to be held in February.

★ BNAI BRITH ★

Rabbi David Powell has been appointed district director of the new Anti-Defamation program. Murray Spiegel, of Montreal, is chairman of the Anti-Defamation and Human Relations Committee of District 22. Rabbi Powell, is a Canadian who was ordained in 1961 at the Hebrew Union College - Jewish Institute of Religion in Cincinnati, Ohio. He served for a year as the Regional Youth Director of the Ohio Valley Federation of Temple Youth. He served the World Union for Progressive Judaism, in pulpits in London, England, and Dublin, Ireland. He was the Rabbi of the Reform Congregation in Panama, and is now the Assistant Rabbi of Holy Blossom Temple in Toronto. During the height of the Selma, Alabama, racial crisis, Rabbi Powell led university students to Washington for an interview at the White House to present the concern of Canadian students. Rabbi Powell is an officer of the Martin Luther King Foundation. His wife is the former Miss Adrienne Paknadel, of London, England. They have two children, Marie, aged five years; and Michael, two. They reside at 20 Kirkland Boulevard.

★ ZIONIST REVISIONISTS ★

Jordania Chapter annual tea was at the home of Mrs. Frank Garden, 666 Briar Hill Avenue. Executive is: Mesdames Samuel Shainhouse, president; Joel Krakauer, vice-president; Charles Rockfield, secretary; Nathan Silver, treasurer; and M. Mlotek, tea convener. Mesdames H. Mann, H. Lerman, B. Reddick, M. Markowitz, J. Blue-

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stein, R. Frommer, L. Freedman, and H. Lederman, poured the tea. At a meeting at the home of Mrs. B. Faust, 199 Goddard Avenue, Mrs. S. Shainhouse, president, presided. A report was given by Mrs. Charles Rockfield, in the absence of Mrs. M. Mlotek, tea convener. The Chanukah party is on December 20, at the home of Mrs. R. Frommer, 11 Fairholme Avenue.

★ PIONEER WOMEN ★

Club Avodah luncheon meeting hostess was Mrs. S. Himelson, 20 Shallmar Boulevard. Mrs. G. Horenfeldt, vice-president, presided, in the absence of Mrs. C. Bokser, the president. Mrs. C. Pallant, bazaar convener, reported. Mrs. N. Wagner was elected donor convener. Mrs. Tillie Badner, Israel Bonds convener, spoke. Mrs. S. B. Hurwich, a former member, who resides now in Israel, was a guest of the group; and brought greetings from relatives, to Mrs. M. Pollack, 4383 Bathurst Street.

★ JEWISH PUBLIC LIBRARY

Executive is Morley J. Pape, president; Dr. Israel Frankel, Rabbi, director; Julius Marcus, and Mrs. P. Dolgoff, chairmen of programming, and cultural committee. At Beth Sholom Synagogue there will be a panel discussion, co-sponsored by Beth Sholom Synagogue, on January 5, at 8.00 p.m., on "Jewish Survival, Why And How". Participants will be: Rabbi Louis J. Cashdan, of Temple Emanuel; Rabbi Joseph Kelman, of Beth Emeth Bais Yehuda Synagogue; Rabbi N. L. Rabinovitch, of Clanton Park Synagogue. The moderator will be Rabbi David Monson, of Beth Sholom Synagogue.

★ ADATH ISRAEL SYNAGOGUE

Rabbi Erwin Schild: Reuben Schafer discussed "Should Women Be Chained To The Kitchen Stove?" at the Adath Israel Couples Club meeting. Samuel H. Cohen, 78 Westgate Boulevard, is president; Larry Oiffer, 14 Lyonsgate Drive, vice-president; Dr. Samuel Seetner, 26 Hartstone Crescent, treasurer; Mrs. Harold Brief, 163 Kenwood Avenue, secretary; Ralph Sinukoff, 163 Kenwood Avenue, program convener; Mesdames H. Cohen, 28 Westgate Boulevard; Max Scher, 24 Collinson Boulevard; Benjamin Applebaum, 21 Almington Street; Ralph Sinukoff, 131 Invermay Avenue; Samuel Seetner, 26 Hartstone Crescent; Larry Oiffer, 14 Lyonsgate Drive; Mr. and Mrs. Alec Hertzman, 118 Waterloo Avenue, and Mr. and Mrs. Sidney Roth, 14 Elder Street, are the reservation and refreshments committee.

★ BRIT TRUMPELDOR-BETAR

Held their first youth meetings. The program of the year is based on discussion of problems facing Jewish people at home and abroad; guest speakers, Israeli dancing, and folk singing; and Zionism. Officers are: Harry Wolle, president; Samuel Polster, vice-president; Sheldon Lasko, treasurer; Rena Starkman, secretary; Sheldon Lairman, president, junior "betar"; Theodore Schwartz, adviser. This organization; and the Revisionist Organization, Samuel Shainhouse, president; and Jordania Chapter, of Zionist Revisionists, Mrs. Samuel Shainhouse, president, held a reception at the home of Mr. and Mrs. Harry Frimmerman, 110 Sandringham Drive, to honour Aaron Zvi Propes, of Israel, who discussed the history of the Betar Zionist youth movement, on the occasion of its fortieth anniversary.

★ NER ISRAEL YESHIVA

College held the sixth annual banquet. At the head-table, were: Rabbi David Cohen, director; Rabbi Sholom Gold, the principal; Rabbi Gedalia Felder, president of Rabbinical Council, Ontario Region; Harry Korolnek, president, Eitz Chaim; Dr. Joseph Diamond, director of the Bureau of Jewish Education; Sandor Hofstedter, president of Ner Israel Yeshiva College; Honourable Mr. Justice Abraham H. Lieff, of the Ontario Supreme Court; Harav Yaacov Weinberg, Rosh Yeshiva, Ner Israel Yeshiva College; Morry Wingold, 1965 banquet chairman; Wilferd Gordon, Q.C., vice-president; Saul Sigler, chairman of the board; Harry P. Botnick, education chairman.

MARRIAGES

NITIKMAN-FOSTER

The marriage of Miss Carol Elizabeth Nitikman, daughter of Mr. Justice Israel Nitikman, of the Supreme Court of Manitoba, and Mrs. Nitikman, 156 Cordova Street, Winnipeg, Manitoba, to Perry Stanley Foster, son of Mr. and Mrs. Harold Foster, 776 Briar Hill Avenue, was solemnized at Shaarey Tzedek Synagogue, Winnipeg, Manitoba, on Sunday, September 19, at half-past six o'clock, by Dr. Milton Aron, Rabbi, assisted by Rabbi Louis Berkal; and Cantor Jack Garland, who directed the choir, accompanied by Miss Agnes Forsythe, the organist. The bride was given in marriage by her father. She wore a white, silk, peau de soie gown; with a scooped neckline; and designed with short, bell-shaped sleeves; with a bodice of Guipure lace; and bouffant skirt; and a train, which was detachable at the waistline. Her silk, illusion veil was chapel-length; and was placed by a pill box of matching lace. She carried a bible, overlaid with white orchids, stephanotis and ivy. Mrs. Julian Rubin, 46 Timberlaine Drive, Toron-

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to, aunt of the bride, was the matron of honour. She wore a crystal-blue, peau de soie gown. It was A-line; and the hemline was embroidered in corded lace, and jewels. She had a matching head-band; and a bouquet of white, feathered chrysanthemums. Mrs. Douglas Hook, of Oakville, Ontario; and Miss Gail Nitikman, of Winnipeg, Manitoba, cousin of the bride, were bridesmaids. They wore Empire gowns; of romance-blue, crepe satin; with A-line skirts; and matching headdresses of lover's bows; and they carried bouquets of white, feathered gladioli. Leslie Karen Black, cousin of the bride, of Toronto, was flower girl. She wore a white, silk organza gown, with rows of tucking and Valenciennes lace inserts, over ice-blue taffeta; with a sash and hair-bow of matching ribbon; and she carried a colonial bouquet of white, feathered carnations and streamers. John Foster, brother of the groom, was the best man. Howard Simmons, of Toronto, cousin of the groom; Lawrence Halparin, cousin of the bride, of Winnipeg, Manitoba; Paul Halpern, and Lewis Solomon, both of Chicago, Ill., were the ushers. Mrs. Nitikman, mother of the bride, wore a colonial-blue, delustered satin gown; with a jewelled bodice; and matching accessories; and she carried a purse corsage of white roses. Mrs. Harold Foster, mother of the bride, wore a hyacinth-blue, silk chiffon gown; with a bodice of ribbon and Chantilly lace, re-embroidered with crystals and jewels; and matching accessories and she carried a corsage of white roses pinned to her handbag. Mr. and Mrs. Perry Stanley Foster spent their wedding trip travelling through the United States; the bride going away in a royal-blue wool suit; with matching hat; and accessories, and a white Cattleya orchid. They have taken up residence at 776 Briar Hill Avenue. Out-of-town guests were; Mr and Mrs. Samuel Black, of Brunkhild, Manitoba; Mr. and Mrs. I. Greenberg, of Portage La Prairie, Manitoba; Mr. and Mrs. Joseph Seltzer, of Minneapolis, Minnesota; Mrs. M. Bogoch, of Edmonton, Alta.; Mr. and Mrs. Paul Halpern, and Mr. and Mrs. Lewis Salmon, of Chicago, Ill.; Mrs. J. Shaen, of Beverly Hills, California; Mrs. M. A. Nitikman, aunt, of Seal Beach, California; Mr. and Mrs. Edward Knelman, Mr. and Mrs. J. Seltzer, of Minneapolis, Minnesota; and Mr. and Mrs. H. Musgart, of Miami Beach, Florida; Mrs. Max Appleby, Mrs. P. F. Black, C. Black, Mr. and Mrs. H. A. Black, Mr. and Mrs. A. Brooks, Mr. and Mrs. J. Caplan, Mrs. N. Cappel, Mr. and Mrs. L. Dale, Mrs. F. Godfrey, Miss Rayna Jolley, Mr. and Mrs. J. F. Kay, Mrs. Edna Lester, Mr. and Mrs. L. Pape, Mrs. H. Simmons, Howard Simmons, all of Toronto.

BIRTHS

Born, to Mr. and Mrs. Alec Iduas (nee Annette Satok), 76 Baycrest Avenue, on October 25, at the Women's College Hospital, a daughter, Sheri Darlene; sister of Laura Corinne, aged four years; granddaughter of Mr. and Mrs. A. Satok, 40 Fairleigh Crescent; and great-granddaughter of Mrs. Malka Laskin, of Hamilton, Ontario.

Born, to Mr. and Mrs. Norman Girard (nee Cynthia Berman), 58 Dewlane Drive, on December 4, at the Branson Hospital, a daughter, Shirley Ann; granddaughter of Mr. and Mrs. L. Berman, 56 Timberlane Drive; and of Mr. and Mrs. G. Dubien, 1740 Wilson Avenue West.

CHANGES IN THE POPULATION CHARACTERISTICS OF THE JEWISH COMMUNITY

(Continued from Page Seventy-Six)

claimed other languages as their mother tongue were Russian 1.1 percent; Polish 0.7 percent; and German 0.2 percent in 1931, and Polish 3.4 percent; Hungarian 2.6 percent; German 1.9 percent; Russian 1.6 percent; and French 1.5 percent in 1961.

The percentage of Jews in Canada able to speak English increased from 94.6 in 1931 to 98.3 percent in 1961, while the percentage able to speak French increased from 14.0 in 1931 to 18.9 in 1961.

The percentage of Jews in Canada who are bilingual, able to speak both English and French, increased from 13.9 in 1931 to 18.5 in 1961, and is higher than among any other ethnic group in Canada except the French, among whom bilingualism had decreased from 35.7 in 1931 to 30.1 in 1961.

Size of Family

The percentage of families with no children at home was 16.4 among Jews as compared with 22.4 among all families in Canada in 1931, but had increased to 31.9 among Jews as compared with 29.3 among all families in 1961.

The percentage of families with only one child at home was 21.1 among Jews as compared with 23.4 among all families in 1931, but had increased to 22.6 among Jews as compared with 20.2 among all families in 1961.

The percentage of families with from two to five children at home was higher among Jews than among the total population of Canada, and the percentage of families with more than five children at home was smaller among Jews than among the total population of Canada in 1931, but in 1961 the percentage of families with two children at home was higher than among the total population of Canada, and the percentage of families with more than two children was only 27.2 as compared with 39.5 among the total population.

The percentage increase of Jewish families in Canada with no children or with one or two children at home during the period from 1931 to 1961 was much higher among Jews than among the total population, and was much lower among Jews with three children at home than among the total population during the same period.

Although there was an increase of 17.3 percent between 1931 and 1961 in the total number of families in Canada with more than three children living at home, there was a decrease of 61.7 percent in the number of Jewish families with more than three children at home during the same period. In 1931 there were 1,730 Jewish families in Canada with six or more children living at home with their parents, while in 1961 the number of such families had decreased to 210.

Occupational Distribution

The percentage of all Jews in the labour force in Canada who were wage and salaried workers in Commerce, Industry, Clerical work and Transportation decreased from 71.8 in 1931 to 53.1 in 1961. Owners and managers, who formed 23.2 percent of the Jewish labour force in 1931, increased in percentage to 32.8 in 1961, while Jews in the professions increased from 5.6 percent of the total Jewish labour force in 1931 to 14.1 percent in 1961.

The percentage of all Jews in the labour force engaged in clerical, finance and insurance occupations increased during the period from 1931 to 1961, while the percentage of Jews in the labour force engaged in manufacturing industries, commerce, transport and communications, construction and

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agriculture decreased during the same period.

The percentage of Jews in the labour force employed as unskilled labourers decreased from 2.7 percent in 1931 to 0.9 percent in 1961, and remains much lower than among the total population employed as unskilled labourers, which decreased from 11.2 percent in 1931 to 5.3 percent in 1961.

THE TWO CANDLES

(Continued from Page Nine)

We started to go down the narrow spiral steps which led to the basement. Mother who was leading the way, fervently closed her eyes and started to blow kisses to the ceiling, walls, floors of that place of worship. She even threw *en passant* one or two kisses to the strangely dressed rabbis. Why were their robes red?

Rachel who was following mother, gently tapped mother's back; mother shrugged her shoulders with impatience. The shrug said: "Is this the time for comments? We have to pay six shillings to the driver outside, we came here to pray, we must pray."

But my sister Rachel who was a balanced, determined young girl, had with her magnificent eyes, embraced that "Shul" and had therefore something important to say. She firmly grabbed mother's arm, the one that was distributing kisses to all mankind and whispered: "Look in front of you CROSSES." We were obviously in a church!

Mother instantly gathered the hem of her skirt and started to climb those profane steps four by four. "Ya Ibn El Kalb", she threw in the air but meaning the driver who had unintentionally misled us.

Mother is wonderful, but really wonderful. She has, however, one slight fault, not worth mentioning really. She has it from me. When something goes wrong, she has the tendency to look for someone to blame. She wanted to pour her wrath out on the driver, but the driver was sleeping on his seat, soundly and deeply. She turned round towards my brother Elie who was absolutely convulsed with laughter. "You who know everything, couldn't you have noticed that that was a church? Imbecile, donkey." The imbecile donkey was still laughing.

Rachel at last found a Shul for us, with a Magen David on the door and a poorly dressed rabbi who welcomed us warmly: "Ahlan Wa Sahlan, Etfadallou." But my mother's spontaneous enthusiasm had by now waned. With circumspection and (I need here another word), she curtly said to the rabbi: "I want you please to light two candles for me, one for my daughter and one to burn away those kisses I just gave to the crosses."

Not knowing what she was talking about, the rabbi followed her instructions, blessed me with all his heart, lit two candles and said, "That will be 10 shillings."

Mother give him five shillings and called it a deal!

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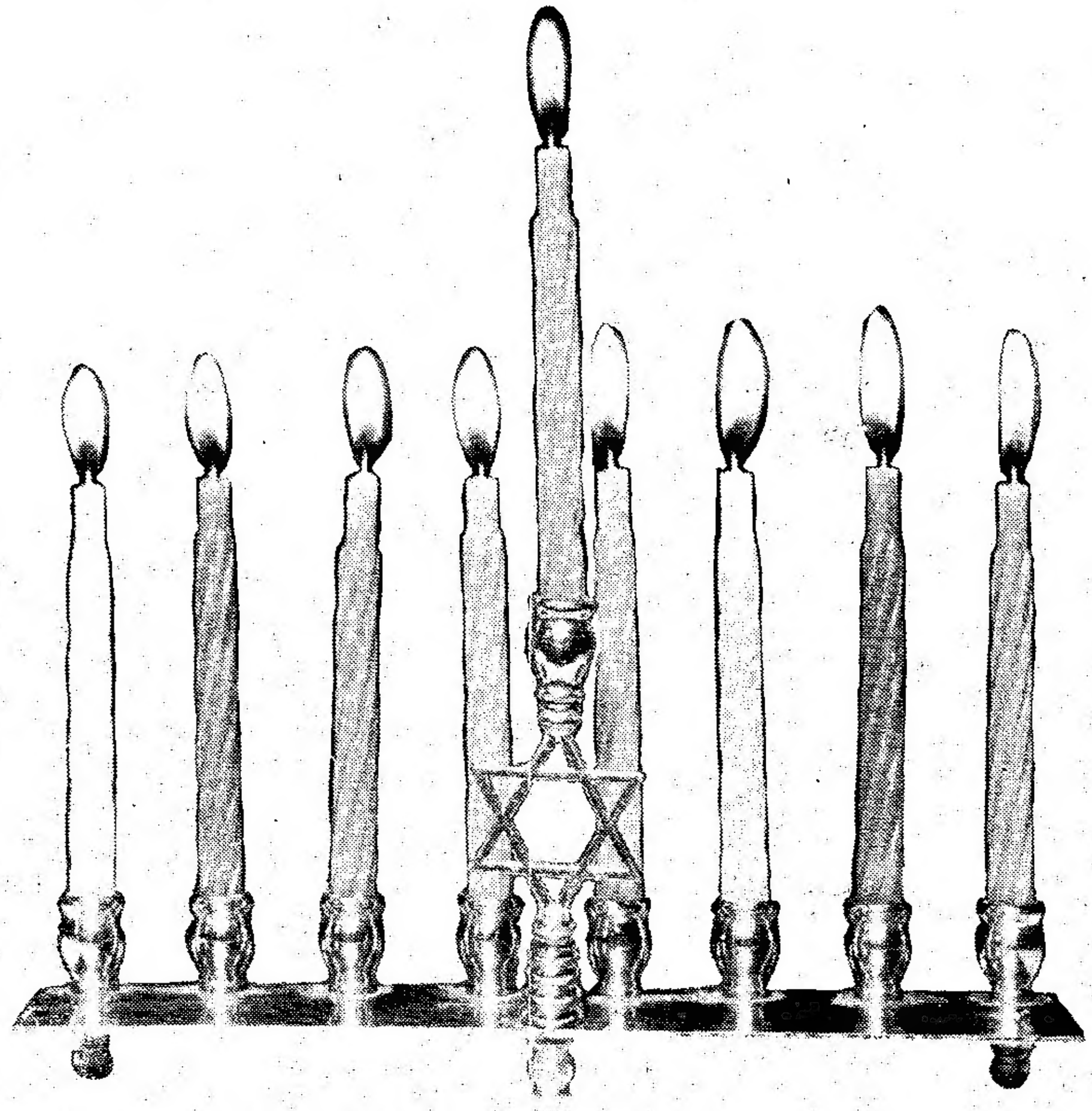

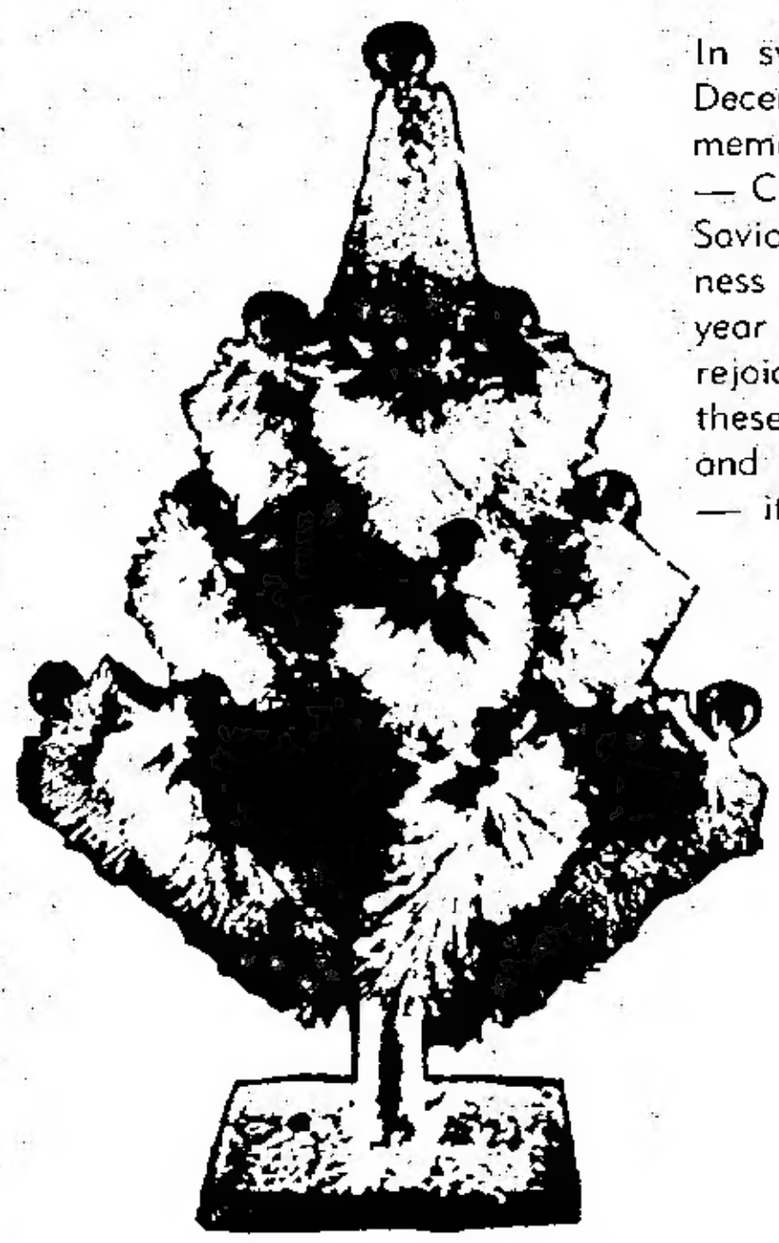

In synagogues and churches throughout the world, December is a month of rejoicing. Jewish people commemorate a victory for religious liberty with Chanukah — Christians, at Christmas, celebrate the birth of their Saviour. Millions of Jewish candles ward off the darkness as the shortest day of the year approaches; as the year itself declines to its death, millions of Christians rejoice in new life. In a season of cold and darkness these two great faiths flower with warmth, friendliness and joy. It is a time for strengthening spiritual values — it is a time for festivity and the giving of gifts.

While we would like to mention in passing that Morgan's is Montreal's oldest gift-shopping rendez-vous, we offer the thought that the most valuable gifts we can exchange are of the spirit — tolerance that respects an unfamiliar faith; friendship that transcends all differences in creed. So may we say to one and all —happy Chanukah and merry Christmas!